



News

out of heauen both
pleasant & ioyfull, late-
ly set forth to the great
cōsolacion & cōforte
of all christen mē.

By Theodoꝛe
Basille.



Roma. 10.

How beautifull are the
feete of the, which bring
gladtydiges of peace
& newe good and
merry newes!

✠



Ioan. 7.

My doctrine is not mine, but his that sent me. If any man will do his will, he shall knowe of the doctrine, whether it be of God, or whether I speke of my selfe. He that speaketh of him selfe, seeketh his owne prayse. But whosoever seeketh his prayse y^e sent hym, he is true, & no unrighteousnes is in hym.

Ioan. 8.

He that is of God, heareth the wordes of God.

Ioan. 18.

Every one that is of the truth, heareth my voyce.



To the ryght worshipful
Maister George Pierpoint.

Theodore Basille wisheth
continual health and
prosperous fe-
lycite.

In wyth studious & at-
tent myndes we reade y
most sacred scriptures
markyng wel such thi-
nges as make to our in-
formation, learnynge, erudicion, &
encrease of deuyne knowledge, we
shal easely & without any difficulte
perceave that among al other ver-
ties & fruytes of y spirite, Chyiste
our LORDE & Saviour exhortethe
us unto none so moche as to loue &
charite. In thys thyng he sayeth he,
shal al mē know that ye are my dys-
ciples, yf one of you loue another:
as though he should say, other mēs
seruañtes are knowē by theyr map
A.ii. Acts

Loue is the
cognisance
& bage wher
by chrys-
tians are
known.
Johan. xiii.

The Prologe.

sters cognisaunces, I wyl also þat you
whych are my disciples be knowen
by my cognisaunce in lyke maner.
¶ *1 Tim. 1.* which is loue commynge oute of a
pure herte, and a good conscience,
and a fayth not fayned.

And as Christe hymselfe dyd in-
culke & beate in nothinge so much,
as pure loue & seruente Charite, so
dyd the Prophetes & Apostles in al
theyr sermons & wytynges, aboue
all thinges erote men to mutual
loue, yea & þat vnfayned, as we maye
se in theyr prophesies & Epistles, in
¶ *1 Cor. xiii.* so much that S. Paule sayth, that
though he coulde speake wth the ton-
ges of men & aungels, & yet had no
loue, he were even as soundynge
brasse or as a tynnyng ciball. And
though he coulde prophecy & vnder-
stande all secretes & all knowledg,
and had all fayth so that he coulde
moue mountaynes out of theyr pla-
ces

The Prologe.

res & had no loue, he were nothyng
And though he bestowed al his goo-
des to fede the poore, yea & though
he gaue his body eue to be burnte,
& yet had no loue it profitethe hym
nothyng. The excellencye of this
Christen loue muste nedes be great
& inestimable, seynge that wout it
no thyng is acceptable in y^e syght
of God, though it be iudged of the
world to be a worke of neuer so hye
and syngulare meryte.

*Wout cha-
rite nothyng
pleaseth
God.*

Of this loue christ dyd prophesy *Mat. xxiii*
that it shoulde ware colde in y^e har-
tes of many now these last dayes,
& that wickednesse shoulde aboude &
be plenteous. Certes accordyng to
his prophesy, whiche is euer true,
in as muche as he is the selfe tryeth *Joan. viii*
& cā not lye, is it come to passe. For *Titum. i.*
if we consither well the māners of
men at this present, we shall wout
doubte easely perceyue that this
A.iii. christ

The Prologe.

Gal. 5.

Jacob. 17.

Rom. 13.
1 Tim. 1.
Gal. 5.

chryſte loue toward God and our
neighbour reygneſh but in the her-
tes of a few. And that they haue no
thyng leſſe than that true & wo-
rkyng fayth, which the holy ſcriptu-
re comend ſo highly in euery place.
For the chryſten fayth worketh by
charite, ſaith ſaynt Paule. Nowe
in aſmuch as the fayth, where of ſo
many boſte nowe a dayes, worketh
not this charite or loue in them, it
is manifeſt & an euident argumēt,
that theyr fayth, as S. James cal-
leth it, is a dead fayth, & is, a fayth
in name but not in dede. Yf there
were true & liuſyng fayth, thā would
it worke loue in theyr hertes, both
toward God & theyr neighboures.
Agayne, if ther were ſuch a lawe as
is the fulfyllyng of the loue, than
would it whā tyme requirerh, and
an occaſyon is gyuen, ſhewe forth
it ſelfe by external operacyon. who

can

The Prologe.

can iustly asseyrme þ he loueth God,
a yet worketh not his wyll, nor yet
walketh not in þ waye of his moost
godly comaundementes, he þ sayth
I knowe hym, a kepeth not his com
maundement saythe saynte John, 1. Ioan. 4.
is a lier, a the truth is not in him.
But he that kepeth his worde, tru
ly in him is þ loue of God perfecte.
Agayne this is the loue of god that
we kepe his comaundementes. Be
holde S. John sayth; that the loue Ioan. 5.
of God is in none, but in them on
ly whiche do his wyll. Neyther do
Christes sayenges differ from this:
If ye loue me, sayth he, kepe my co. Ioan. 14.
maundementes. He that hath my co
maundementes a kepeth the, he it
is that loueth me. If any man lo
ueth me, he wyll kepe my word. He Ioan. 15.
that loueth not me, kepeth not my
wordes. If ye kepe my commaunde
mentes, ye shall abyde in my loue.

A. iii. Ye

The Prologe.

He loueth
Christ that
kepech his
worde.

Ye are my freendes, yf ye do theyse
thynges y I comaunde you. Christ
saythe here playnely, that who so e-
uer hatu an hert y a precordial loue
toward hym, kepech his comaunde-
mentes: but yf any do the contrary
surely he loueth not Christ. Howe
than maye theyse men be recoūted
a iudged to loue Christ, whan they
go not about to fulfyll one poynte
of his worde?

Exod. iii.
Deut. vi.
Mat. xxiii.
Philp. iii.

His worde is, that they shoulde
loue hym w all theyr herte, mynde,
soule & strength, but in y stede of him
they loue them selues, theyr carnal
pleasures & worldely vanities, the
ende wherof is damnacion.

Deut. v.

Of wheris
Note

His word is that they should ho-
nour & euerence Gods moost holy
& blessed name, but they omittynge
the iust honour of it, blaspheme it,
rayle on it, & wyckedly sweare by it
to y great defasyng of Gods glory.
so muche

The Prologe.

so muche as lyethe in theyr power.
for thowme theyr wychednesse the
name of god is styl blasphemied, rai-
led vpon, & euell spoken of as the ho-
ly scriptures saye. Vñ christen pry-
ces do not shortly synde some reme-
dy to clype & banysch this moost de-
testable, hagnous, & abhominable
maner of swearyng out of theyr re-
almes. Certes it is to be feared, yea
we may be certayne, that God wyl
poune oute vpon vs his vengeance
& plage vs greuously, although we
haue not wated, nor yet dayely do,
diuers tokens of his fearte anger
toward vs, & yet do we not repēt &
amend. God is a ryghteous iudge,
& God is euer threatenynge. Vñ me
wyl not turne, he wyl whette his
swearde, bende his bowe & make it
redy. He wyl prepare him the wea-
pons of deathe, & orde his arrowes
to destrope.

Clat. vi.
Ex. xiii.
Roma. ii.

Would god
it might
once come
to pass.

Blat. vi.

A. v. Agayne

The Prologe.

Deut. 5.
What it is
to sanctify
the Sabbath
day.

Agayne his worde is, that they
shoulde sanctify the Sabbath day,
that is, so to temperate theselues &
abstayne from wyched lustes, that
they may quietly mediate in Gods
lawe, read the holy scriptures, giue
themselues to deuyne contēplaciō,
talke of serious matters, praye to
God for grace, gyue hym thanckes
for his benefytes, visyte the sycke &
cōfōrteles, & continually be gyue to
the workes of y^e spiryte. But what
do they lesse? the moost sacred & ho-
ly Wyble (thankes be to God which
hath brought these thinges to passe,
by his dearely beloued seruaunte &
our kynge Herry the eyght, a prince
of famous renowne & immortall glo-
ry, whose graces hyghnes I moost
humbly beseeche almyghtye God, in
whose handes the harte of euerye
kyng is, lyke as are y^e ryuers of wa-
ter, to tourne it wyther so euer it
shalbe

The Prologe.

WILL be his pleasure, to beutyfye w
the benefyte of ppetuall helth, that
his moost excellent maiesty liuyng
here among vs his faythfull subiec
tes the yeares of aunient Nestor
or sage Cythonus, maye styl conti
nually auaunce, promote, & set vp
Christes mooste blessed gospel, to the
glorye of God, the saluacyon of hys
subiectes soules, the immortaly
tye of hys graces mooste noble re
nowme, and the vtter confusyon of
Antechrist and his kyngdome) the
moost sacred & holy Wyble, I saye,
is now had amonge vs in our bul
gare tonge, & frely permytted to be
read of all men vniuersallye, at ty
mes conueniēt wythout any let o
perturbacion, euē in the churches,
but howe many reade it? Merely a
man may come into some churches
& se y Wyble so enclosed and wrap
ped about with dust, euē as y Put
pet

The holy by
ble feely per
mytted to be
reade in the
Englyshe
tong.

The Prologe.

Job. viii.

Deut. viii.

Math. iii.

Eph. vi.

Prover. iii.

psal. cxviii.

psal. xvi.

Jacob. i.

Joan. iii.

yet in lyke manner is both wth du^{ty}
& coppe webbes, that with his spn-
ger he maye wyte vpon the Byble
this Epitaphe, *Ecce nunc in puluere dor-
mio.* So lytle pleasure haue these fyl-
thy swyne & currish dogges in that
moost swete & singulare treasure,
which is the meate of the soule, the
sweard of the spiryte, y^e tree of lyfe
the lanterne to our fete, & the light
to our pathes, whiche also turneth
soules, gyuethe wil dome, euen vn-
to babes, reioysethe the herte, gy-
ueth lyght vnto the eyes, & is able
to saue the soules eyther of the rea-
ders or hearers, yf they serioulye
followe it. O cruell murderers of
theyr owne soules. Tierely this is
the cōdēnaciō that y^e lyght is come
into the world, & mē loue the darke-
nesse more then the lyght, for theyr
workes are euell. W^{ch} so euer doth
euell hatethe the lyght, and com-
meth

The Prologe.

meth not to the lyghte, & his dedes
should not be reprovied: but he that
doth & trueth, cometh to & lyghte, &
his workes maye be knowen & they
are done by God. Wherely I thynke ^{be ware the}
the wrath of God to be so whot a ^{fox before}
gaynst vs, & excepte we shortly re-
pent, & receyve this glorious lyght
of chrystes most blessed gospel which
nowe is come amonge vs, w^{ch} more
thākefull hertes thā we haue done
hytherto, God wyll surely take it
away agayn frō vs, & throw vs into
more blynd darkenes than euer we
were inuolued & wrapped i before.
He loued cursinge, sayth & Psalmo ^{psal. cxlii}
graph, & it shall come vnto him. He
would not haue & blessinge, & ther-
fore shall it be farre from hym. The ^{Math. xxi.}
kyngedome of God shall be take frō
you, sayth Christ, & shall be gyuen to
such as shall brynge forth the fruy-
tes of it. Suche as thus wickedlye
deserue

The Prologe.

Num. xxi.

Ps. lxxv.

despyse Gods word, are lyke to the
olde ydolaters & vngodly rebellious
the Jewes, whiche had rather be in
Egypt among y greasy flesh pottes,
than to be in the scrupce of god en-
tyng Manna y celestial & Angels
foode. But as they for theyr disobe-
dient & vnthankful hartes were ex-
tremelye punished, so shall theyse
wycked Hypocrites except with all
hast they repent & turne.

Math. vi.

Jacob. i.

Mat. xxv.

And as they are negligēt in rea-
dyng y holy scriptures, so are they
also in deuout meditacion & seruēt
prayer. They are cōmaunded they
say, to pray i secret, verely many of
thē pray so secretly, y neyther God
nor mā know any thyng at all of
theyr prayer, o new kind of prayng.
Howe they vylite the poore & cō-
fortles accordyng to Gods precept,
theyr dayly māners do shew: for to
the ale house & tauernes rōne they

The Prologe.

as flockes of shepe vpo þe Sōdayes
and other holy dayes, so sone as ser
uice is done, yea many before it is
begone, because they are loth for to
come to late, where they eate, drinke,
swyll, gul, bāket, ly a swere tyl they
be more lyke brute beastes thē men.

If they haue a ghostly & learned cu
rate, which accordynge to his office O vntōka
full gsons,
would be glad to teach thē þe wyl of
God, hym do they hate, they wishe
the pulpyt a colepyt. They thynke
it a hundred yere, yf he preachethe
but halfe an houre, so litle pleasure
haue theise alle heades in hearynge
the glorious & blessed word of God.
And where as they shoulde spēde all
theyr talke on godlynes, & suffer no
fyrth cōmunicaciō to procede oute
of theyr mouthes theyr whole talk
is noth yng els thā lasciuious, man
on & vncleanly wordes, hurtynge
greatly the chaste eares of other.

And

Ephe. iiii.
Collo. iiii.

The Prologe.

And as for they: pastimes, they
are such as rather moue & entise to
dishonesty than honesty. What shall
Mat. xxiii. we nowe saye? Is not the loue of
many colde accordynge to Christes
Philip. ii. prophecy? Al seke they: owne & not
Joan. xii. that which is Iesus christes. They
loue the glory of men, more the the
glory of God. Thus se we that they
Titum. i. haue no loue towardes GOD. For
though they say & they know God,
yet w they: dedes they denye hym,
for so much as they are abhomin-
ble & disobedient, and vnmete to all
good workes.

Nota.

Nowe seynge that they: loue is
so colde toward God, what is to be
thought of they: loue toward their
neighbour, which necessarily follo-
weth of the loue of God. Can flow-
des of water continually flow out
of a place, where there is no heade
sprynge? Neyther can & true & chris-
stian

The Prologe.

ben loue towarde oure neyghbour
be in that harte, which is wout all
loue of God. S. Iohn laythe, who 1. Iohn. 2.
louer loueth hym that begat, loue
hym also whiche was begotten of
him. It followeth therfore that for
asmuch as they loue not god, as we
haue hearde before, neyther do they
loue his creature. For yf they dyd
loue the creature of God. I meane
their neyghbour, surely they would
expresse it by eternall operacion &
outward dedes. Colde is that fyre,
yea rather it is no fyre, which con-
tayneth not in it þe vertue & strenght
of burnynge: Semblably colde is þe
loue, yea rather it is no loue, which
contayneth not in it the vertu and
strenght of workynge. The preste & Luke. 10.
Leuyte (as we read in the gospel of
Luke) sawe a man whiche was rob-
bed & wounded so greuously that he
was left halfe dead, yet they moued
B. 1. with

The Prologe.

with no cōpassiō toward hym, pas-
sed by, & helped nothyng his mis-
erable state, but a Samaritane cō-
myng that waye, & seying the wof-
ded mā in so great misery, forow &
payne, was streyght wayes moued
with pytie, & cōmyng vnto hym,
bounde vp his woundes tenderly,
powred in oyle & wyne, & layed him
vpon his beast, broughte him into
an ynn and made prouisiō for
hym. Howe chaunced it, & all they
thre seying this man in such mis-
erable case, were not alike moued to
helpe this mā: The preste & Leuite
were mercylese, the Samaritane
was mercysfull. Verely in the Sa-
maritane was & loue of god, which
excited & moued him again to shew
loue toward his neighbour. But
in the preste & Leuite was ther no
loue toward god, therfore had they
no pytie & cōpassiō vpon theyr neigh-
bour.

The loue
& we haue
toward
God, ma-
keth vs to
loue our
neighbour

The Prologe.

bour. So þ where the loue of God
wanteth, there can the loue of oure
neighbour haue no place. And to
saye þ trueth, I thynke surely that
accordeinge to Chyistes prophete, þ
loue of many was neuer so colde.

Mat. xxiii
De diffin
lacion.
Mat. x.

for whan was there euer so many
sayis wordes, & so much dissimula-
cion? who can at this daye vnfa-
nedly knowe his frend fro his foe?
altrueth is bitterly decayed amog
the chyliden of mē. Every one spea-
keth lyes to theyr neighbour, theyr
lyppes are deceptefull, they speake
one thyng & thynke another. In
theyr mouthe they speake peace to
theyr frende, & yet secretly they lay
in wayte for him. They stretch out
theyr tonge as a bowe of lyeng, and
not of trueth. As the fowlers laye
snares to take Wydes, so do they
laye snares & trappes to take men.
And as the trappe is ful of wydes,

Jeremy. ix.

Jeremy. ix.

B. ii. so are

hologe:

Math. 2.

Mat. 23.

Jeremie. 17.

so are the **scribes** full of decepte.
Now is the tyme come that Christ
speaketh of in the holy Gospel. The
brother (sayth he) shall betraye the
brother vnto the deathe, & father &
sonne, & the chyldren shall aryle a-
gaynste theyr fathers & mothers, &
shall put them to death. Many are
becomme ryghte Judasses, that is,
frendes in pretence, & extreme ene-
myes in theyr workes, so & almost
no man knowethe whome he maye
trust & take for his frende. It shall
therfore become al men to followe
the admonicion of the Prophete Jere-
my, which saythe: Let euery mā be
ware of his neyghboure, & put bys
assyaunce & trust in none of al his bro-
thers. For euery brother wyll sup-
plant & deceyue, & euery frend wyll
walke deceytfully, so & one brother
shall mocke another, & not speake
trueth: For they haue taught their
tonge

The Prologe.

tonge to speake lyes, & studied be-
ry earnestly to do wickedly. Hereto
pertayneth the sapenge of the pro-
phete Miché: Kepe the secretes of Miché. vii
thy mouth from her that slepeth in
thy bosome, for þy sonne shall worke
the father displeasure, & the dought-
er shall ryle agaynst her mother, &
the doughter in lawe agaynst her
mother in lawe & a mannes owne
householde and familiars shalbe his
moost ennemies. Thus se we what
loue there is now a dayes amonge
menne.

Agayne what bummercyfulnesse Of bummer
cyfulnes.
reigneth among mē at this tyme?
Howe slenderly are the pooze mem-
bers of Christ prouyded for nowe a
dayes? Howe do they go aboute frō
doze to doze lāmētyng & expressing
with dolorous & sorowfull wordes,
howe to muche wretched & misera-
ble state, & yet no man pitieth thē?

B. iii. What

The Prologe.

What token of loue is this, eyther
towards God or our neyghboure?

Deut. 15. God sayth, there shall be no nedye
poore men at all amonge you, that
the LORDE thy God may blesse the.

The poore
people ou-
ght to be
better pro-
vided for.

Howe is this comaundement obser-
ued amonge vs, which seynge þe nū-
ber of beggers increasynge dayely
more & more, do not onely not pro-
vyde any meanes to cryle & hanpsh
this absurdate oute of the common
weale, but also suffer the to lyue co-
fortles, yea & many to dye for faute
of succoure. O lamentable case. God

Esa. 58. sayth by his Prophet: Breake thy
bread to the hūgrye, & lede into thy
house the poore & habourles. Whā
thou seest a naked man, couer him,
& thou shalt not despayse thy flesh.
Thā that thy light breke forth as þe
mornynge lyght, & thy helthe shall
sprynge the soner, & thy ryghteous-
nes shall go before thy face, and the
glory

The Prologe.

glory of the LORDE shal: close the.
Thou shalt than call on y^e LORDE,
he shall graciously heare the, thou
shalt cry vnto hym, & he shall say:
beholde here at hand, for I y^e LORD
God am merciful. How many, yea
rather howe fewe are moued to the
workes of mercy, eyther by the com-
maundementes or promyses: No lo-
uynge cōmaundement, no swete pro-
mise, cā once moue our unmerciful
hertes, they are so adamatue, sare-
ous, stonye & harde. The pure and Jacob. i.
cleane religion before God & the fa-
ther is this, to dispyte y^e fatherles &
widowes in theyr afflictio, y^e is to say
to conforthe so many as haue nede.
This religiō professe we all, but ob-
stinate it do very fewe. We may iust-
ly say wth the Prophet Qlee: There Dree. iiii.
is no trueth, ther is no mercy, and
there is no knowledge of God on y^e
earth. Cursyng & lyeng, māslaugh-
ter,

The Prologe.

ter, theste a whoredome, haue ones
flowed the world, a bloud hath tou-
Yacob. xl. ched bloud. But to be woite in this
behalfe, let vs know that the iudge-
ment shalbe wout mercy to hym
Math. v. wyl shew no mercy. Let vs also be
Matth. x. v. assured that as the mercysfull shal
obtaine mercy, so shal the vnmerci-
full receyue everlastyng dānaciō.

Of coue-
tousnes.

Esaie. v.

Jeremy. vi
viii.

Esaie. lvi

Moreouer what couetousnesse
raygneth amonge men at this pre-
sent tyme? Howe ioyne they house
to house, londe to londe, ferme to
ferme, pasture to pasture, so longe
as ony is to be gotten, as though
they woulde dwell vpon the earthe
alone. From the leest to the moost
they hange all vpon couetousnes, a
from y^e Prophet to the preste, they
go all about with falschode a lyes.
They are Hamyles dogges y^e bene-
uer satisfied. Euery one foloweth
his owne couetous appetyte, euen
from

The Prologe.

frō the hyghest to the lowest. They ^{Eccl. xxi.} ^{Sopho. iii.} take gyttes to shed bloud. They take vsury as ecrese. They oppresse their poore neighbours by extorcion they are lyke rauenyng wolues to shed bloude, & to destroye soules for theyr couetous lucre. They heape vp other mēnes goodes. They lade ^{Isa. xlv.} thē selues with thycke claye. They couetouslye gather togyther euell gotten goodes into theyr houses, & they maye set theyr nestle on hye so escape frō h power of mylfortune. They are rytch, not to God, but to ^{Mathe. x.} the world. They heape vp treasure ^{psa. lxxviii.} and yet knowe they not for whome they gather it. They do so abounde in all kynde of rytches, & theyr goodes be corrupte. Theyr garmentes ^{Jacob. vi.} are motheaten, theyr golde & theyr syluer are canckred, & h rust of thē shalbe a wytnes agaynst thē, & shal eatte theyr fleshe as it were fyre.

B. b. And

The Prologe.

1. Timoth. vi.

And yet for all theyr great abound-
dais, mercy shewe they none to the
poore people, but þe more they haue,
the more they couyt. For they are
proude, they put theyr hope in vn-
certayne ryches, & not in þe luyng
God, which gyueth vs abundant-
ly all thynges to enioye the. They
do no good, they be not rich in good
workes, they do not distribute and
giue with a good will, they gather
not vppre treasures for themselves,
which should be a good foundacion
against the time to come, that they
maye laye hande on eternall lyfe.

Amos. vi.
Luke. vi.

Therfore to all such it is not wyth-
out a cause sayde: Woe be vnto you
ritche men, which haue your conso-
lacion. Woe be to you þe are full, for
ye shal hunger. Woe be to you þe laugh
nowe, for ye shal wepe and wayle.

Mat. xix.
Marke. x.
Luke. xvi.

Agayne. It is more easye for a
Cammell to go thowme the eye of
a needle,

The Prologe.

a needle, than a ryche man to enter into the kyngdome of God. what loue, I praye you, can there be to a mans neighbour, where such couetous affectes & insatiable lustes do reygne? God turne away this pestilence oute of the earth.

Furthermore what detestable, Of whose
fylthye, & ynkyng, and abhomina- done & un-
ble whoyedomme reygnethe in the cleane lyng
worlde nowe a dayes, yea and that
so frely and without punysshment,
that it is accounted no synne at all
among many, but rather a spoyle,
a good felowshye & aliaunce, a token of
loue, & a towche of lusty youthe. The Eph. 5. b.
holp scrypture comaundeth þe forni-
cacio, adultry, whoyedome, & all un-
cleanes, shoulde not be once named
amonge vs, much lesse perpetrated
& done. Yet to defloure maydens, to
corrupt wyues, to desyle widowes
is nowe iudged and taken but for a
playe
O abhomi-
nation.

The Prologe.

playe a triselpnge matter. Yea ma-
ny are growen into such vnshame-
fastnesse, that they vse to enterlase
theyr talke at the tyme of theyr re-
past wth such synchpe cōmunicacion,
nothyng fearyng to declare before
other how valeant champiōs they
haue shewed themselves in Venus
courte. Thus do they reioyce when
they haue done euil, & make a sport
at vnsyttynge thynges. O detesta-
ble abhominaciō. This maketh, as
the Prophet saythe, that there are
so many adulterers. This maketh
that they fall to whoredom, & haue
harlottes houses. This maketh the
lyke stoned & wylde horses to nepe at
theyr neighbours wyues. Yea this
maketh chaste matrimony to be des-
pyed, and whores to be set more by
than honest wyues. Oh the scarce
wraethe of God that hangethe ouer
our heades, yf this hygh abhomin-
cion

Prolog. i.

Jer. v. 12
Ezech. xlii

Beware
berymes.

The Prologe.

clō be not woitely exyled frō amōge
vs. Howe greatly this vncleannes Deut. xxii.
was punished in þe old law at gods
cōmaundement it is not vnknowē
to the, that wāttē mēdes read
the hely scriptures. Yea God hym
selfe oftentymes toke vengeaunce
of the fornicators & adulterers for
theyr vncleannes. what caused all Gen. vi. viii.
the world sauynge eyght persōnes ii. Pet. ii.
to be drowned but vncleannes? what Gen. xxi.
made Sodome & Gomorre wcer.
tayne other cyties to be burnte w
fyr & bristone frō heauē, but vncle
nes? what moued god to slay i one Num. xxi.
daye. xliii. M. of þe Israelites, but i. Cor. i.
vncleannes? Yf God at þe tyme dyd
so cruelly punyssh this vncleannes,
let vs not thyncke that we shall es.
cape unpunished now. For he is Psal. vi.
yll that God, that reioysethe not
in wickednes. Neyther can any vn
godly person dwell w hym; nor the
vnrigh

The Prologe.

unrighteous before his eyes, for he
hateth all þe worke iniquite. More-
ouer this word abydeþ ever true.
Neither fornicatours, nor adulte-
rers, nor welhynners, nor abusers
of them selues w^{ch} mankynde shal in-
herite þe kyngdom of God. A gayne
wedlocke is honorable amonge all
me, & the bed vndespiled. But forni-
catours & adulterers god shal iudge.
Therefore can not we escape, except
we repent, & leaue this great abho-
minacion of fylthye and vncleane
lyuynge.

Thus se we euidently that the
loue of oure neyghboure is colde in
þe hertes of many, euē as we hearde
before of the loue of God. For who
can loue his neyghbour & dissemble
with him. be vnmereyful vnto him
couyt his goodes, & abuse his wife,
doughter or mayd. These be man-
feste tokens, not of loue; but of ha-
tred.

The Prologe.

ted. So þe we may perceyue þe prophecie of Chyſte to be true, whiche *Mat. 24* sayth, that in the laſt dayes, iniquite ſhal abound, & be plenteous, and the loue of many ſhall be colde.

Some men wyll meruayle peraduenture howe it cometh to paſſe þe loue both toward God & oure neyghboure ſhoulde thus decaye in theſe laſt dayes, ſeyng that God is nowe no leſſe beneficiall, gentle, bounteous and mercifull to vs, than he hath ben in tymes paſte to our predeceſſors. And lyke gentlenes, they ſaye, deſerueth lyke loue. Certes ſo *The cauſes whye þe chriſtian religion decayeth.* as I conſyther with my ſelfe þe great decaye of chriſten religion, & better ſubuerſiõ almoſt of al godly living, methinke þe two thinges are the cheſe & principall cauſes. The fyrſt is, the want of þe knowledge of our ſelues. The ſecõde, the want of the knowledge of God. For the firſt poynte

The Prologe.

*Proles te
ipsum.*

Acte.

Math. i.

*Joan. iii.
Eph. ii.*

poynthe of wisdom by the cōmon
sent of all learned men, is þat we knowe
ledge of our selues. Howe yf we do
not knowe what we are of oure sel
ues, verely we cā neuer know God
arpyghte, nor yet haue onye delecta
cion or pleasure in hym. And yf we
do not delyghte in hym, howe can
we loue hym? For who loueth that
thyng wherin he hath no pleasure?
Therfore þat nerte & moost redy way
to make vs for to loue God, is to
learne to knowe our selues. who se
leth hym selfe sycke & sette in great
daunger of his health, despyeth not
the helpe of a Physicion? If we dyd
know þat so many of vs as are borne
of the seed of Adam, be borne betwix
fleshe of fleshe, vnpure, unhallowed
abhomyable before God, the
sonnes of wrathe, wrapped in infi
nyte errours, set round about wyth
corrupte affeccions, not able to chuse
a good

The Prologe.

a good thought of our selues, much
les of power to worke any goodnes
brethyng nothyng but the frutes
of synne, vnable eyther to thynke,
wite, or employe oure selues to any
good thyng, but that is vngodly,
croked, vnequall, & vnpure, so that
we se nothyng but þe scarce wrath,
the greuous iudgemēt, þe extreme
vengeance of God, syn, death, hel, des-
peraciō, layd out & prepared for vs
accordig to our desertes, yf we had
this knowledge, I saye, of oure sel-
ues, thā would we moost hūbly fal
downe before our LORDE God, con-
fessyng howe beggetly & miserable
we are of our selues, sekyng at his
goodnes, grace, fauoure, peace, re-
mission of synne, tranquillite of cō-
science, & all comfortable thynges þe
shoulde make vnto oure saluacion,
yea thā would we confesse that our
destruccion cōmeth of pure selues,

II. Cor. vi.
Roma. vii.

The know-
lege of our
selues ma-
keth vs to
fly to God

Dece. xlii.

C. i. and

Chorologe.

Orat.

Luke. 18.

Math. 23.

and that all our helpe cometh of
God only. Nowe in as muche as the
moost parte of mē wate this know-
ledge of them selues, therfore stand
they well in theyr owne conceyte,
please thē selues well, make muche
of theyr owne actes, be they neuer
so vnpure. These Iusticiaries thinke
themselves ryghteous, as þe proud
& arrogāt Pharise dyd in the Gos-
pell of Luke, & therfore haue they
no parte ī Christs deeth. For christ
sayth: I come not to call the rygh-
teous, that is, such as iustify them
selues, & thynke þe they made suffi-
cientlye ryghteous by theyr owne
good dedes, merytes and desertes,
but synners to repentance. And
this wante of the knowledge of the
selues, makethe that they can not
feele the goodnes of God, nor per-
ceiue wherfore Christ serueth, wher-
fore he was borne, why he dyed, for

The prologe.

What cause he rose agayne. And ^{mark what} therfore is the loue of god colde in ^{the know-} the. For yf they dyd knowe the sel- ^{leng of our} ues perfectly, & were perswaded & ^{salues both} theyr whole saluacion dependet he all togyther of the goodnes of god the father thow Jesus christ our LORDE & sauour, than would they with al theyr herte loue god, please god, delight in god, & see þe gloze of god aboue al thing. Yea tha should this theyr loue towarde God be so fruent & myghty in operaciō, that euen of verpe loue agayne, & wyth a wplyng spirite, they should loue theyr neyghbour euen as them sel- ues, & empoly all theyr diligence to accōplyshe Gods moost holy wyll, & that not of feare, but of loue. For perfecte loue casteth out feare.

And would God þe all preachers woude ble this trade & maner in theyr sermō, that is to saie, spye C.ij. teach

The Prologe.

teach men to knowe them selues, & they maie perceyue theyr owne misery, wretchednes and damnacion. Secondly declare vnto them that ther is no way to escape this great danger, but onely to flye to gods mercye, & ther to seke remedy thorow Iesus christ. Vt they did thus, surely it would kindle in mens hartes a meruaylous feruent loue towarde God, & an vnspokeable redynesse to walke in the LORDES pathes, and so hartely to loue theyr neyghbour, that they would wylde no lesse kyndenesse to theyr neyghbours thā to thē selues, & in al thinges do for them, what soeuer lyethe in theyr power. They would doubtlesly do all thynges so. Nowe. For whan they cōsythered y great beasty of God toward vs, & perceyued that whan we were in a dampnable state, he freelye of hys owne mere

The goodnes of God
deply pōn-
dyed maketh
vs to loue hys
agayne, and
freely to wyl-
ke his will.

The Prologe.

mere goodnes laued vs, & made vs
heires of eternal glory, they could
none otherwyse do but loue hym
agayne, & employ them selues to ac-
complye the that thynges that he com-
maundeth, whiche is to loue oure
neighbour, and to walke in a newe
lyfe. For what naturall man sheweth
vnhindnes for kyndnes: who
hateth, where he is loued: We ther-
fore hearing this vnspeakable loue
of God towarde them, must nedds
loue him agayne, & out of this loue
orderly, bryng forth a true & vn-
fayned loue toward theyr neighbour,
and an herry desyre to walke wyth
out spotte in the syght of so gentle
and louyng a father. Yf we marke
wel the Epistles of the blessed Apo-
stle S. Paule, we shall easely per-
ceyue that he in lyke maner bleseth
this trade aforesayd almost in all
his Epistles, but chesely to the Ro-
C. iij. mayneg

The occasiō
of makinge
this treatise

The Prologe.

maynes, Galatians, and Ephesians.

I therefore pondering with my
selfe but lately & great decaye of
christen religio, & the bitter destruc
tion almost of all godly lpyng, &
thought w my selfe that I coulde
not at this present bestowe & smale
talet, that God hath credyted and
lent vnto me, better & more aptely
to the auancement of gods glory,
& edificaciō of his churche, than to
compyle some lytle treatyse out of
the holy scriptures, whiche shoulde
contayne in it these thynges afore
sayd, & paint out as it were in a cer
taine table, fyrst the knowledg of
our selues, and afterward the bene
fytes of God the father toward vs
by Iesus Christ, that men percey
uynge theyr owne abhominacion,
maye make the more haste to gods
goodnes, & whan they haue once ta
sted

The prologe.

sted of that, endeuour the selues to
walke woꝛthy the kyndnes of god.
This thyng haue I done in thys
woꝛke folowynge, accordynge as I
truſte, to the pure bayne of the ho-
ly ſcriptures:

I haue entyteled þe boke, *News* News out
of heauen.
out of heauen, becauſe it ſheweth
to vs the pleaſant, ſoyfull & cōfoꝛ-
table newes of Chriſt. It openeth
to vs oboundantly the ſingular &
incomparable benefytes, that we
receyue of God thowowe Chriſt.

The Ebuccinatour, ſhewer, & de-
clarer of theſe newes, I haue made
Gabriel the aūgell & Embaſſadour
of God, becauſe that he fyrſt of all Luke. 1.
brought tidyngeſ of Chriſtes incar-
nacion, to the moost pure & cleane
birgen Mary.

I wyl not prayſe the boke, un-
leſſe I ſhoulde ſeme to hunte after
baynglorie, neither wyl I diſpraiſe
it,

The Prologe.

It, vnlesse I myghte seme rashely &
withoute a cause to condene that,
which is worthy prayse & cōmenda-
cion of it selfe. I leue it ther
þ iudgemēt of other, that ha-
ly learned & taught of God.
I dare bolle þ it contapneth
true and chrysten learnyng, than
great sorte of volumes, þ we haue
hyghly esteemed in tymes past. We
that shal make this boke his cōpag-
nion, shall here fynd in few leaues,
that the whole Byble & cōmentari-
es of the aunciēt Doctors do teache
of Christ many, so þ it myght wel
be called þ treasure house of chryste
knowledge. Neyther can any man
iustelye condempne or reiecte this
boke, excepte we also wyl contēne &
set at nought the moost sacred and
holpe Byble, with the authorities
wherof this lytle treatyse is suffici-
ently & plenteously fortressed & de-
fensed

The profu-
of this
boke.

The trea-
sure house
of chrysten
knowledge.

The Prologue.

lined agaynste the doore the tethre &
serpentyke toges of these crafyng
calumniatours, & subtyle Synophā-
whiche after the māner of Mo-
se are redy to carpe, reprehend &
cōfute euery mans worke & en-
deuor, be it neuer so godly, whan
they them selues bynge for the no-
thing at all, that is worthy eyther
the reacyng or heryng, excepte
men haue pleasure to read or heare
blasphemies.

If any man shall thinke that I
set out Christ & Christes benefytes
to largely (whiche I am sure, no mā
wyl do, excepte he be a very Ante-
christ and a wicked Papist) let him
knowe that I sette forth Christ no
more than the holy Scriptures do
heare. The argument also of my
matter requirthe no lesse than I
haue wrytten. Christ must be decla-
red otherwysse than Moles. For

C. v. Christ

The Prologe.

204.1.

Christ is a sauoure. And he bryn-
geth ioye, peate, sauour, tranquillite
of conscience, a free remission of
synnes. Therfore as a Sauoure
musste be declared, and not as an
extreme reuenger.

204.11.

At Christes byrthe the Angell
sayd to the shepherdes: Feare not,
for beholde I shewe vnto you great
ioye, which shalbe to all people. For
this day is a sauour borne, which
is Christ the LORDE, in the cytie of
David. And Christ hym selfe after
his resurreccion sayde to his Apo-
stles: Go ye into þe vniuersal world
a preach the Gospel, that is to say,
good a mery tydynge to euery cre-
ature. He that shal beleue a be bap-
tised, shalbe saued: but he þe shal not
beleue, shalbe cōdemned. Here may
all men se, that both the angell and
Christ are on my syde, a agre with
me in facte. Neither is þe preaching
of Christ

204.11.

what this
wordes gos-
pell signi-
feth.

The Prologe.

of Christ & his benefites a window
to all kynd of carnal libertie & diso-
beye (as the ungodly Pap-
ists with unshamed faces
saye) but rather, a prouocation &
stryng by of men to true godly-
nes, which when they see the excea-
ding goodnes of God toward the
the strenght wayes an occasion to
love God agayne, & a baleant cou-
rage to do his moost godly wyl. He
that readeth this my worke to the
ende, shall easely perceyue that I
am not aboute to plucke men from
good workes, but rather animate
and encourage the to the doying of
good workes, prouyng with man-
ifest & euident scriptures of Christe
no sauour, but to such as with
contryte herte & an humble spy-
rite cōfesse they synne, repent the
of theyr wychednes, call to god for
grace, amend theyr wyched conuer-
sacion

The opening
of Chyestes
benefites, is
aproued
to lye: well
forth. sayth
full.

shall.
To whome
Christ is a
sauour.

The Prologue.

Roma. vi.
Psal. lxxxi.
Luka. i.

Eph. ii.

facid, correct theyr sinful maner,
walke in a newe lyfe, go from vice
to vertue, and serue God theyr
maker al the dayes of theyr lyfe, in
holines, in righteousnes. For God
dyd chose vs in christ. as S. Paul
saythe, thow loue, before y founde
cid of y world was layd, y we shoulde
be sayntes and withoute blame in
hys syght. And although by grace
we are made safe thowme sayth,
that not of oure selues, for it is the
gyfte of God, & cometh not of wor-
kes, but lest any man shoulde bo-
lypmyse, yet are we his workema-
ship created i christ Iesu vnto good
workes, whiche god hath prepared
that we shoulde walke in them.

But I wyl make an end, but lest
the peface of the worke, may seeme
to be longer then the worke it selfe.

Now for asmuche as in the begin-
nyng of a new yere, men vse custo-
mably

The prologe.

able to sende one to another wth p^{re}-
sents & tokens, whereby they declare
the beneuolens and good wyl that
is betwene them: I for my parte
knowyng how greatly I am bounde
to your right worshipful mayster
shyp, couetyng by some meanes to
declare agayne my good wyl & oble-
quious herte to your moost boun-
tifulous gentelnes, do sende unto you
this lytel treatyle at this tyme for
a new yeares gyfte, moost humbly
bespyng your rygha worshipfull
maystership to accepte and take in
good worth thys my lytle gyfte, al-
though not worthy youre grande
munificence, yet as a memosynon
& memoriale of my studious mynde
toward your maystership. At ano-
ther tyme (God furtheryng me in
my studies) I shall with no lesse di-
ligence compyle other workes no
lesse serious, weyghty & graue, de-
dicat.

The Prologe:

dicatynge the to your mayster Shoppes name, as I trust to the glorie of God, & edification of his church and the immortallite of your renowne. In the meane season I shal moost hartely desyre God & author of euery yeare, that this newe yere with many other, may euer begyn into you with good fortune, proceeds w better, ende with & whiche is beste, and alwaye be prosperous and fortunate so longe as they last. God preserve your ryght moishippful mayster Shopp, with the good gentlewoman your wyfe in continual helth and prosperous felicity. Amen.

Your at wpll & commaundement
Theodore Basille,

1564

The newes out of Heauen.

Gabriel the Angell & Embassa-
dour of God speaketh.



Wherefore are ye sadde &
ye men mortall: where-
fore do we walk as per-
sons desolate, dismayd
& altogether comforte-
les: wherefore do ye sygh, wepe, sob
and take thought. wherefore do ye
wrynge your handes, & teare your
heere: wherefore rather do ye not re-
ioyce: wherefore do ye not eleuate and
lyfte vp your heades, walkyng ple-
santly: wherefore do ye not loke wth sym-
lynge countenaunces: wherefore do ye
not putte oute of youre hertes all
thought & care: why do ye not so co-
pose & set youre selues, that all the
gesture of your body maye franche-
ly and

Then comes

ly a myghty a lustye courage, declare
your ioye, myght, gladnesse, felicitye
and pleasur. There is, beleue me
not one cause of sadnes, but of glad
nes, many yea & innumerable. For
God is now no more an enemy vn-
to you, but a dere frende. He is be-
come of a cruell iudge, a mercyfull
sayour, and an austere and scarce
LORDE, a bounteous and gentle fa-
ther, of an extreme reuenger, a ten-
der forgiuer, to be shorte he is now
become the verye same vnto you, &
a moost tender, moost gentle, moost
louynge, moost bounteous, mooste
kynde, moost beneficiall, moost libe-
ral, moost benygne father is to & his
naturall sonne, to home he moost in-
tierlye loueth, and tenderly enha-
leth above all the other, How ther-
fore can ye be sadde? How can ye
any other wyse then reioyce and be
merry, seynge that all dolour, all so-
rowe

The great
loue of god
towards vs

out of heauen.

roth, all care, all greife, all payne, all
perrell, all trouble, all daunger, all
disquietnes, all hatred, all malyce,
all enmitye, all malice, all euil
will, all wrath, all displeasure, all
desyre of vengeance, and all that
euer is contrary to your ioye & plea-
saunce, to your health and comforte,
to your reste and tranquillite is vt-
terly extinguisht and so putte a-
waye for euer & euer, & you whiche
are of gods faythfull congregaciō, o-
bedient to his word, & redy to accō-
plysh his moost holy and deuyne
will, shall neuer after this peryshe Ioan. iii.
& fall out of fauour, but haue eter-
nall lyfe. And all thys is come to Mathe. v.
passe thorow Gods grande merci-
es by the glorious natiuite & mooste
blyssed byrth of his welbeloued son
Jesus Christe, whiche thys daye is Mathe. ii.
borne of a pure & cleane virginne in Luce. ii.
Bethleē a cytie of Dauid, thorow

D. J. the

The newes

Math. i.

the meruaylous and wonderfull operation of the holy Ghost, & he should be a saupour, yea and an omnisufficient saupour to saue his people, that is to say, so many as beleue in hym, from theyr synnes, and from the daunger of Satan, that they maye be made inheritous of eternal glory.

Luke. i.

ii. Cor. i.
Psalm. lxxi.

Colos. iii.
i. Thes. ii.

These newes out of heauen am I Gabriel the Angel and Embassador of God sent for to declare vnto you, that ye may vnfeignedly reioyse not in vayne & worldly thynges, but fynde in the LORD God your sauyour, & afterward in celestial and heauenly thynges, & euer more be thankesfull for them, following worthy this inestimable benygne & vnspcakable goodnes of God father thorow Iesus Christ, that these synfull benefites may not at any tyme seme to be shewed vnto

out of heauen.

unto ingrate and vnthankful per-
sonnes.

We thinke Ife you nowe begyn
to reioyse and skippe for ioye, yea
and seriously to triumph as perso-
nes full of franche courage at þe hea-
ryng of these moost pleasaunt and
ioyfull newes, which thyng certes
to me is no bulgare delectacion &
smale pleasure.

But that you maye reioyce vn-
sayne dly, & knowe that ye in dede
haue an vident & weyghtye cause
to be glad, yea and that with a con-
tynuall myght, and suche a ioye as
ought to be immortall & neuer dy:
I wyl reherse to you in what dam-
nable state ye were in, before these
moost comfortable newes were sent
vnto you from the moost glorious
and imperiall seate of þe moost bles-
sed Trinite, that you perceyvyng
your own miserable cōdicion, may
D.ii. the

The know-
lege of our
felices may
lead vs to
ly vnto
christ for
comfort.

The newes
the more seriouse reioyse in those
swete and delectable newes.

The crea-
tion of mā.

Gene. i.

Deut. 10.

1. Cor. 11.

11. Cor. 11.

Collos. 3.

Ephes. 1.

1. Cor. 11.

1. Cor. 11.

God in the begynnynge, as the
holy scriptures testify, created mā
accordynge to his owne similitude,
lykenes & ymage, & is to saye, he en-
dued hym wyth immortallite, wyl,
reason, sapience, iustyce, free wyl,
mercy, goodnes, holynes, truethe, &
all perfection, and gaue hym impe-
ry and rule ouer all luyng crea-
tures, constitutynge hym in ioyeful
Paradysle a garden ful of pleasure
that he should worke in it & kepe it,
guyng hym also authorite, power
& lyberte to eate of every tree in
garden, saue only of y^e tree of know-
ledge of good and euil. Yf man dyd
eate of that neuer so sone, God told
him before, y^e he should dye the deth
that is, fall from the glorious state
wherin than he stode, become mor-
tall, wretched, synful, miserable, ser-
uyle,

Gene. i.

The death
of Adam, &
what it is.

out of heauen.

uple, thraul, captiue, & a bery bond
flaue to Satā, hated of God, boyd
of all goodnes, bent to all mischefe,
the sonne of perdition, a fyre brand
of hell, a vessell of pye and wraathe.

All theise thynges dyd God tell be- *Roma. ix.*
fore to Adam, that he might be pru *Ephc. vi.*
dent, wyse & circumspecte, and the
better enarme himselfe wth courage-
ous baleaunce to fight agaynst the
crafty and subtyle assautes of hys
enemy.

Not longe after Satan, whom *Gal. iiii.*
God befoze had throwen out of hea- *1. Pet. ii.*
uen for his arrogācy and pride, en-
tyenge mā that blyssed & glorious
state wherin he dyd remayne, desy-
rynge also hys lyke perdition, full *1. Pet. iii.*
craftely and like a wply serpent, at-
tempted the womā as y^e more frayle
vessell, & redye to be deuicte & ouer-
come, so that at the last thorow his
subtyle and crafty perswasions, he
D.iii. gaue

The newes

Joan. 2. 11.
1. Cor. 11.

Gen. 3.
The craft
ty allan-
ces of Sa-
tan.

All is not
gold that
glitters.

gaue place to þe tortuous & wylye
serpent, þe father of lyeng, & wyched
ly transgressed Gods moost holy co
maundement. For Satan told her
plapnly, that there was no daun
ger in eating of that fruite, which
was forbydde, neyther would they
dye the deathe, though they so dyd,
yea rather they? eyes should be ope
ned, and they shoulde be as goddes
knowynge good and euell The wo
man being enflamed wyth these ho
nelycke and swete entysementes,
seyeng also that the tree was good
to eate of, saye to the eye, and ple
saunt to beholde, toke the fruite of
it, dyd eate, and afterward gaue of
it to her husbände, whiche dyd eate
in lyke maner, so þe streyghtwayes
both they? eyes were opened, & they
saw that they were naked, that is,
perceyued ryght well, þe they were
nowe become miserable wyched,

syn.

out of heauen.

synful, redacte to extreme calamite,
te, and bitterlye fallen from the fa
uour of God for the transgressiō of
his mooste blessed precepte, whiche
thyng made them to be very much
ashamed, and to hyde thē selues frō
the face of God. O miserable & pite
full chaung, O chaunge more peril
lous than it can be expessed. Now
is a man become of immortall mor
tal, of good euil, of righteous wyc
ked, of wyse folysh, of holye propane,
of vertuous yll despoled, of fre bōd,
of merciful cruel, of godly, diuyllysh
of faythful vnfaythful, of spiritu
al carnal, of tru fals, of a vessel of
mercy the vessel of wrath, of y sōne
of God the sonne of the dyuell, of y
heire of glory the heire of damnaci
on Alas whan man was in honour
he perceyued it not, and therefore
is he now become euen lyke vnto
abjecte beaste. He is altogpyther w
oute

Behold
what space
both.

The misera
ble fall of mā

Behold.

The newes

1. Cor. ii.

Roma. v.

Gene. iii.

All we are
damned by
his sin.

11. Cor. v.

Joan. i.

Eph. ii.

out the spirite of God, he is all carnall and fleshye, therfore can not gods spiryte abyde in him, neyther can he perceyue those thinges that pertain to the spirite of God, yea & that is more to be lamented, not Adam alone is fallen into this dāpnable state, but also al his posterite. For thowme this his fault & wicked synne, al the earth with the inhabitātes therof are accursed. So that so many as come of thys olde Adā, are dāpned, cursed & throwen from the sauour of God. This one transgression of Gods cōmaundement hath made you all subiecte to the yoke & tyranny of Satan, and bonde to euerlastynge dampnation. Adam is your father, and you are his chyldrē. Loke therfore in what case he is, in the very same are ye. Adam is carnal, therfore are ye carnall. Adam is wycked, therfore are ye

out of heauen.

ye wpyched. Adam is the Sonne of
marthe, therfore are ye the sōnes of
marth. Adā is a lyer a nothige but
banitie, therfore are ye lyers a no- psal. xvi.
thing but banite. Adā is captiue a
bonde prysoner to Satan, synne,
deth a hel, therfore are ye captiues
a bond prisoners to Satan, synne,
deathe and hell. Howe can it other-
wyse be? That whyche is borne of
fleshe is fleshe. Do mē gather gra- Joan. iii.
pes of thornes, or sygges of briers?
So lyke wyse euery good tree bryn- math. vii.
gethe forth the good fruyte: but a cor-
rupte tree brygeth forth yll fruite.
A good tree can not bring forth yll
fruite, nother a corrupte tree good
fruite. Even as it is impossible for
a sowter crabbe tree to bryng forth
sauery and swete apples, so is it im-
possible for a synfull man d:owned
and buryed all in synne, I meane
Adā, to beget any other thē synne.

D. b. full,

The newes

1. Cor. vi.
1. Cor. xii.

Rom. vi.

Eph. ii.

Rom. vi.
1. Cor. xii.

Rom. iii.

ful, ungodly and wycked chylidren.
A good man oute of the good trea-
sure of his herte, bringethe forth
which is good. And an yll man out
of the yl treasure of his hert, bryn-
geth forth that which is yll. Nowe
was Adam euell, therfore whatso-
uer he brought forth, must nedes
be euell. Yea verely by the synne of
this one mā Adāeuell was brought
forth vpon al men vnto dāpnaciō
By the dysobediēce of hym were
ye al made synners, and by nature
the sonnes of wrathe. For this one
mans faulte dyd synne enter into
the world, & thowoe synne, deathe,
and so came death vpon al men, in
so much as all ye haue synned. Ye
were therfore begotten in synne, co-
seped in synne & brought forth in
synne. None of you al are pure, but
euerie one is polluted with ungod-
lynes. Ther is no differēce, al haue
synned,

out of heauen.

spined, and want the glory of god.
ye are corrupte and become abho-
minable in your studies, there is Esa. xlii.

not one that doth good, no not one
for the LORDE hath looked from he-
uen upon the chyldren of men, for
tyle yf there were any that hath
vnderstandynge or seekethe after
God. But all are fallen from y true
waye, they are become al together
unprofitable, there is not one that Rom. iii.
The frutes
which we
bring forth
by Adam.
doth good no not one. Their throte
is lyke a wide mouthed graue, they
worke deceyte wth theyr tonges,
the popse of adders is vnder theyr
lyppes. Their mouth is ful of cur-
synge & bytternes, theyr feete are
loyste to shed bloud. Destruction
and wretchednes are i theyr wayes
they knowe not the waye of peace,
neither is there any feare of God
before theyr eyes. Theyse are y syn-
ful, wycked, and dāpnable frutes,
which

The newes

Gen. 8.

11. Cor. 11.

Job. 33.

Psalm. 14.

Esaie. 64.

1. Joan. 1.

Jer. 17.

which you full of synne, wickednes
& dampnacion bringe forth. Your
minde & thoughtes also are prone
to euell at all tymes. Ye are not a-
ble once to thynke a good thought
of your selues. Who beyng borne
of a woman can appeare pure and
cleane in the syghte of God, before
whome the starres are not pure:
What is tha to be thought of man,
which is nothyng but duste and a
very worme: who is able to say, my
herte is cleane, and I am pure fro
synne: Ye haue all synned, ye are all
become vncleane, all youre ryghte-
ousnes are lyke a cloth polluted w
menstrue. Ye are fallen as a lease,
and youre iniquities haue carped
you awaye as the wynd. Yf ye say,
that ye haue no synne, ye deceyue
your selues, & the truethe is not in
you. For your herte is wycked and
inscrutable. Ye are vnprofitable
seruaunt

out of heauen.

seruauntes. Yea ye are Hypocrites Luke. x. 13.
2. Cor. x.
q. iiii. and wycked, and the mouthes of
you all haue spoken folyshnes. Al þ
sorte of you haue gone astraye as
shepe, euery one haue walked after
his owne fantasye. Ye are all of Psalm. lxxv.
stubble harted, ye loue vanities & Jerem. xvi.
seke after lyes. To be worte, ye are
folysh people, vnwyse chyldren and
madde. To do mischese ye are wyse
ynough, but to do good ye are very
fooles.

Here may ye se as in a clere myr-
rours youre deformite, youre bot-
ches, youre sooles, youre greuous
woundes. Nowe maye ye learne What we
are of our
selues. what ye are of your selues, certes
very fleshe, that is to saye, all that
euer nought is, ennemies to God,
louers of your selues, captiues to
Satan, and syre bondes of hell.
What remedy? What wyse wyl ye
synd: Whither wyl ye go? to what
coaste

The newes

pe xxxviii.

toast wyl ye turne you? Howe wyl
ye escape the feare wraath of God?
Whither wyl ye go from his spy-
rite. Whither wyl ye flye from his
face? Yf ye go vp in to heauen, he is
there, yf ye go downe to hel, ther is
he redy also. Yf ye take your flight
in the mo:nyng, & dwel in the fur-
chest parte of y^e see, yete y^e his hand
wyl retche you there, yea and y^e
ryght hand shall catch you. What
wyl ye do nowe? to flye profyteth
nothyng, to abyde also bryngeth
dampnation. Truste you that ye
can not escape by no meanes. To de-
mulle, mitigate & swage y^e deuyn-
ye & Gods wraath ye are not able.
Your syn hath made God angry w
you. What haue ye nowe? I praye
you, wher with ye may please him?
your selues as ye haue hearde here
tofore, are the children of wraath, be-
gotten in synne, conceyued in syn.

born

out of heauen.

borne in synne, carnall, wyched, &
ungodlye, youre herte is corrupte,
uncleane, styntyng, flowyng with
iniquite, arrogāt, puffed vp, proud
hatyng God, louyng it selfe, full of
hypocrisy and al euell. Your fruy-
tes are lyke vnto your selues, & is,
detestable in & syght of God. What
vertue the can ther cōe out of such
corrupt and polluted place? What
purenes can ther flow out of a pud-
dle so fylthy, so dyrtie, so uncleane,
so styntyng, so vnsauery? Thus se-
e that ye haue no waye to pacifye
Gods wrath, which ye haue styred
vp agaynst youre selues thoroꝝe
your owne wychednes. What ther-
fore remayneth, but only that you
loke for al cruel and greuous thyn-
ges? Hels mouth is open and redy
to swallow you vp. The fyre of hell
which shal neuer be quenched, tary-
eth you. Euerlastyng tormentes,
intol-

Joan. iii.
Ier. xlii.

Esa. lxxviii.

Jacob. iii.

Q dolorous
calamitie &
miserable
wretched-
nes.

The newes

Math. xxii
8. xlv.

Esa. lxxvi.

Of the law.

Joan. iiii.

Gen. vi.

1. Cor. xv

Rom. viii.

Intollerable punishmentes, perpetuall turmoylnges abyde you. Ye are appoynted to þe place, where wepyng & gnashyng of teth is, where the fyre is inextinguible, wher the wo:me of them that be there, neuer dye. What wyl ye do now? What wylte wyl ye fynde? Wyl ye fulfyl the lawe, whiche God gaue you by Moyses, and so pacifye his wrath? But this to do ye are not able. For of your selues ye are no thyng but fleshe and cleane withoute God. Fleshe & bloude can not possesse the kyngedome of God. They that are fleshly, regard those thynges that pertain to the fleshe. And the desyre of the fleshe is deathe. Yea the desyre of þe fleshe is enmite against God. For it is not subiecte to the lawe of God, neythyr can it be by anye meanes. They that are in the flesh, can not please God. Yea they that

out of heauen.

that lyue after the fleshe, shall dye.
And he that hath not Gods spirite Rom. vii.
pertaineth not to God. Now haue Sola. vi.
not ye the spirite of god, in asmuch
as by Adam ye be all fleshe (for the
fleshe lusteth agaynst the spirite, &
the spirite agaynst the fleshe) howe
shall wyll ye fulfyl the lawe to appe
ale Goddes wrath.

Moreover the lawe is spiritual The lawe is
spirituall.
Rom. vii.
that is, it requirith not only poly-
tyhe & cyuple workes, but also the
pure affectes, and cleane motions
of the spirite, and must be fulfilled
not with the externall worke only, 1. Joh. viii.
but also wythe a francke and free
herte, doing the workes of the lawe,
not of constraynte & for feare of pu
nyshment, but of loue. For perfecte
charitie or loue casteth out feare.
But as the lawe is spirituall, so are
we carnall, that is, prone and redye
to all noughlines, buried in sinne

C. J. and

The newnes:

and no lesse bonde to Satan, than
a bought slaue is chāriste & bonde
vnto his mayster. Now is the lawe
& you of a contrary nature. When
then shall ye agre? The lawe, I con
fesse, is holy, & the precepte is holy,
righteous & good, but ye are unho
ly, wicked & euil. How wil ye the ac
complish the lawe, that ye may pa
cifie Gods wrath, & deserue remissi
on of youre synnes thowme youre
owne merytes and desertis? Can he
that is deade erecte & lyfte by hym
selfe? Can he resume & take agayne
his armonies? Can he recouer new
strengthes? Can fleshe teach fleshe
no more to synne? Can the Eagle co
maund her selfe no more to fly? Can
the Dolphyn cease to swynne?
Can the man of Inde chaunge his
skynne? and the catte of the moun
taine her spottes? Nether can ye of
your felues cease to be y^e ye are, nor

Rom. vii.
l. Canto. l.

Jer. xlii.

yet

out of heauen.

yet worke good, which so long haue
ben erect ysed in euil The lawe kyl
leth, it gyuet not lyfe. The lawe ^{II. Cor. 12.}
worketh wrath, displeasure & dam- ^{Rom. 7.}
nation, it purchaseth not grace, fa-
uoure, merce, remission of synnes,
peace and tranquillite of conscience.
for cursed is euerpe one that aby- ^{Rom. 12.}
deth not in all thinges þare wryt-
ten in the booke of the lawe that he
make do them. No man fulfyllethe
the whole lawe, ergo no man is iu- ^{Gal. 3.}
stified by the lawe, but rather cur-
sed and brought to dampnation. ^{Jacob. 2.}
for he that kepeth the whole lawe,
and yet offendeth in one, is made
guilty of them al. Moles gaue you
a lawe, and yet none of you all do ^{Jean. 12.}
fulfyl it. ^{Act. 13.} Neyther ye nor your fa-
thers were euer able to bere þe yoke
of the lawe. Who euer entred into
the gloire by the fulfyllinge of the
lawe. Wyl ye therefore seke to be iu-

E. II

Iustified

The newes

Missed by the lawe, ye are betterlye
fallen from that which ye soughte.
You not knowynge the righteous-
nesse of god, and seeking to stablysh
poure owne ryghteousnes, can not
be made subiecte to the ryghteou-
nes of God. The lawe was gyuen
you by Moses from God, not that
you shoulde seke to be made ryghte-
ous by it, which is a thyng unpos-
sible, but that it shoulde declare to
you the wyll of God, proue the obe-
dience of your herte, kepe you in an
honest and godly trade of lyuynge,
refrayne you from wyched doinge,
reprelle idolatry, swearing, vngod-
lines, disobedience, thefte, murther,
adultrye, false wytnesse. &c. let
before your eyes your abhominable
wickednes and synfull lyuynge, that
you may learne to knowe your sel-
ues, and make the more hast to ap-
proch vnto Gods mercy. For by the
lawe

Rom. i.

the law
was gyuen.

1. Tim. i.

Rom. ii.

out of heauen.

commeth the knowledge of erob. vii
synne: Ye would not haue known Deut. 5.
synne but by the lawe. For ye had Gal. iii.
not known concupiscence excepte Rom. vii.
the law had sayd, thou shalt not co-
uette. The lawe is a schole master
to teache you what ye ought to do.
Whose admonitions, warninge and
instructiōs, seyng ye folowe not
nor obeye as it teacheth, and as ye
oughte, it rather cōdēpne thā saue
you, kyll then quicken you. For no
fleshe shalbe iustified by þe workes Rom. iii.
of the lawe in þe syght of god. Your
laboure therfore in this behalfe is Gal. vi.
vayne, seyng that ye seke Gods fa-
uour, remission of synne, iustifica-
cion, saluacion, and eternal glorie
by þe workes of the lawe only. Why The sacrifici-
ther wil ye now say: wil ye pacifye es of the
Gods wrath by offrynges by the sa- olde lawe.
crifices of the ceremoniall lawe?
This also is in vayne. For yf þe wor-
kes

The newes

Deut. vii.

Deut. x.

Jer. vi.

Jer. vii.

kes of þe moral law, I meane the
commandementes, by ynge no mā
to perfeccion, and are nothyng lesse
thā able to please þe deuine wyath by
cause of theyr vncleannes whiche do
þe cōmaūdemētes, yea rather which
do thē not, how thā cā this be brou
ght to passe by external ceremonies
which are nothing but types fygu
res, cloudes, and shadowes of good thi
ges to come. Herz therfore do ye no
thing els thā as the commune p̄ro
uerbe is, go about to make an Ethi
op whyte. For as touchyng your
sacrifices, it is manifest by diuers
places of the scriptures, that God
hath no pleasure in thē. Wherfore
sayeth he, do ye bryng bnto me en
sence out of Saba, and swete smel
lyng Calamus oute of farre coun
trees. Your burnt offrynges are
not accepted, and your sacrifices
haue not pleased me. Agayne, put
your

out of heauen.

your burnt offerings to your sacrifices, & ate þ flesh, for I dyd not speake with your fathers, neither dyd I comaund the on þ day, whā I broughte the out of the lande of Egypte, any thyng at all of burnt offerings and sacrifices, but I commaund the this word, sayeng, Heare you my voyce, & I shall be your god, and ye shall be my people, walke in euery waye that I haue comaunded you, that ye may prosper. But they would not once heare me, nor geue attendaunce to me, but they followed their owne pleasures, and walked in the lewdnes of theyr malicious hertes, so that they fel cleue from me. To what purpose do ye offer vnto me the multitude of your sacrifices, sayeth the LORDE: I am full of them. The burnt offerings of your wethers, and the fatte of your fatynges, and the bloude of
E.iii. your

E. iij. l.
Amos. v.
Mal. i.

The newes

your calves, of your lambes & go-
tes woulde not I haue. When ye
come before my syghte, who requy-
reth these thynges of your handes?
After I praye you, no more Sacri-
fice to me thus in vayne. Your en-
sence is abhominaciō to me. Your
Sabbotyes and holy dayes by no
meanes can I away with. He that
offereth an ore, is lyke to hym that
kylleth a man. He that slepyeth a beast,
is lyke vnto hym that Braynethe, a
dogge. He that offereth an oblatiō
is lyke vnto hym that offereth swy-
nes bloude. Here se ye that God hathe
no pleasure in these externall sacri-
fices, but rather abhorreth them.
Then perceyue you full well, that
this is no waye to deliuer your sel-
ues out of captiuite, & to obtayne
the fauoure of God. What wyl ye
now do? Will ye inuent new thynges
of your owne fantasie, & offer the to
God

Eccl. i. vii.

Things of
a good in-
tent.

out of heauen.

God of a good intent; that by thys
meanes he maye be the more metty
full to you: This also is yet mooste
dayne. For yf thynges prescribed &
commaunded of God himselfe, can
not obtayne for you remysyon of
your synnes, what shall than your
dreames, youre fantasies, your in-
uencions, your good intētes, your
godly zeles, do in this behalfe? Cer-
tey ye are in a miserable case. For
ye maye not put any thyng to the
word of God, nor yet plucke ought
from it. Ye must walke in the way
that God hath appoynted you, ney
ther may ye declyne on the ryghte
hande nor on the lyft hand. Yea ye
maye not do to your LORDE god ʒ,
whiche ye thynke best in your owne
eyes, but that only whiche he com-
maundeth you. Here therfore is no
evasion, nor way to escape ʒ scarce
plages of God. Certes the longer

Deut. xiii.
Deut. xxi.
Deut. xxi.

Deut. xxi.
Deut. xxi.

C. v. ye

Then shewes

ye wassle and entagle your selues
in this behalfe, the worse ye are, so
farre as I can perceyue, so vnable
are ye of your selues in any poynte
to satisfie Goddes wrath, & to make
hym your frende.

Our defect
is euer
lasting do
nation.

Rom. vi.

math. iii.

Mat. vi.

Psalm. li.

What refuge then can ye now
inuent? yet is there nothyng be-
fore your eyes set, but only despera-
cion & eternal death, for ye haue de-
serued no other, & þe rewarde of syn
is death. Certes the hooke is layde
at the roote of the tree that euery
tree that bringeth forth the not good
fructe, shalbe hewen downe & cast
into the fyre. Howe now wyll ye
escape from the wrath that is to
come? Wo be vnto them that synne
and kepe not my comaundemen-
tes, sayeth þe LORDE, surely I wyl
not spare the. Sinners shalbe tur-
ned into hell, yee and al those peo-
ple that forget God. For God shall
raigne

out of heauen.

raygne snares vpon synners, fyre & psal. xl.
byrnestone, storme and tēpest shall psal. lxxv.
be parte of theyr cuppe. As smoke
decayeth, so shall the wyched decay
and as watre melteth before þe face
of the fyre, so shall synners perishe be
fore the face of God. The moost hy- Eccle. xii.
est hateth synners, & he wyl be re-
uenged of the wyched. The soule þe Ecc. xlviii.
hath synned, shall dye. The counte- psal. cxviii.
naunce of the LORDE is vpon them 1. Pet. ii.
that do euell, that he may roote the 1. Ioan. iii.
remembraunce of the out of þe erth. 2. Cor. xiii.
He that comytteth synne, is of the 1. Th. v.
dyuell. For the dyuel synneth from
the begynnyng. God is a consu-
myng fyre. It is a dreadfull thyng
to fall into the hādes of the lyving
god. Who be to you therfore. O ye
ungodly men, which haue forsaķē þe
lawe of the LORDE that moost high
god. If that ye be borne, in cursing
shall ye be borne, & yf ye dye, incur-
singe

The miserable
the captiuitie
of man.

The newnes

sig also shalbe your part, what will
ye now do? Here ye se nothyng but
malediction, cursynge, wrath, ven-
geaunce, destruction, perdition, dan-
nacion. Here perceyue ye no waye
to escape the greate displeasure of
god, but only to precipitate & cast
your selfe headlong into hell pytte
to be burnte wth the continuall fla-
mes of that moost terrible and gre-
uous fyre. Remedie is there none,
all cōsolte is gone, besydes sorowe
and mournyng, nothing here both
appeare, o the miserable case, wher-
in ye stonde.

We thynke I se you nowe agayn
very sorow, much lamentyng, wryn-
gyng your handes, tearyng your
hearte, cursynge the tyme of your
byrth, hauyng pleasure in nothing
walkyng as persōs i distresse, void
of al consolacion and conforste, here
ly I haue broughte you into this
case

out of heauen.

case & your ioy afterward should be the greater, and that you should haue the more pleasant and ioyful newes, whiche I nowe bringe to you oute of heauen. For no man knoweth what a precious thyng a Physicion is, excepte fyrste of all he feeleth hymselfe diseased, & perceyuet that he hath nede of a Physicion, yf he intende to enioye the benefyte of health. They that are ströge haue no nede of a Physicion, but they that are sycke. Nowe therfore heare agayne your moost pleasant newes, that youre sadness maye be turned into ioye, & that youre ioye maye be full and perfecte.

The know
lege of our
selues liberty
as to Christ

2 Cor. 12.

1 John. 2.
and 1. 1.

God, perceyvinge in what miserable case Adam and all his posterite was set thorowe the bickynge of his moost blessed and holye commaundement, agayne that by the enuy of Satan, death was conco-

Gene. 3.

2 ap. 11.

uct

Eu. 14.

Gen. 3.

The begyn-
ning of our
saluacion is
Christ here
first promy-
sed.

Sta. vii.
Watch.

The newes

uer all the worlde, wyllynge of his
owne free mercede withoute ony of
your merites or desertes, to Rede
hym selfe of no lesse puppauce, to
saue man, that the dyuell was to
condempne hym, sayd at that present
to Satan, whan Adam had offen-
ded: I wyl set enmitie betwene the
and an woman, betwene thy seede
and her seed, and that selfe seed shal
treade downe thy heade. O mooste
swete and comfortable promyse. O
moost heauely word of grace. Here
is þe begynnyng of your ioy & glad-
nes. In Adā were ye all lost, but in
this seed of a womā are ye al saued
But who is thys seede? Not Abell,
Enochē, Abrahā, Isaac, Iacob, nor
Dauid. Who then? Merely euen þe
sonne of God, euen Iesus Christe,
which wout þe seed of mā by þe won-
derful operaciō of þe holy ghost, dyd
take hery selfe of þe moost pure vir-
gin

out of heauen.

gin Mary, & is this day borne to the world. He is this seed of a woman, which shall tread downe the head of this serpent, & is to say, destroy his power, deliuer you out of captiuitie, set you a payne at liberty, reconcile you to God & father, purchase remission of your synnes, obtayne the holy Ghost for you, & make you fellow heires with him of eternal glory. Satan, synne, death & hel, with all theyr armye shall nowe no more agaynste you preuaile. For by this seed of a woman Jesus Christ your LORDE, hath God gyuen you the victory. So that nowe with triumphant hartes and reioysynge spirites, ye may say, O death wher is thy sting? O hel where is thy victory? For nowe is he borne, whiche shall slay death, & deliuer you from the power of deathe, yea from death it selfe shall he redeme you. And heil shall

1. Joh. 1.

Gen. 3.

Chyld out

cometh Sa

tan for vs.

1. Cor. 15.

1. Cor. 15.

shall

The newes
shall he swallow vp, so that Satan
shall haue no more domynion ouer
you.

In christ we
are blessed.
Gen. xiii.
Gala. iii.

As a what
we are by
D. i. e. what
by Christ.

Rom. v.

Moreover in this seed alone Je-
sus Christ shall all nations be blef-
ted. In Adā ye all were cursed, but
in Christe ye be all blessed. Adam
brought to you wrath and displea-
sure, but Christ bringeth loue and
fauour. Adā is the author of synne
death and dampnacion, but Christ
is the author of goodnesse, lyfe and
saluaciō. Adam casteth you downe
into hell, but Christ lyfteth you vp
to heuen. Adā maketh you lyke brā-
des of hell, but Christe maketh you
inheritours of eternall glorie. By
the synne of Adā many were dead,
but by the goodnes of Christ, grace
hath come vpon many. By the mi-
hednesse of Adam synne came vpon
all men vnto dampnacion, but by
the righteousnes of Christ saluaciō
is come

out of heauen.

is come vpon al men vnto the iusti-
fication of lyfe. By the disobediēce
of Aḏā, many were made synners,
but by the obediēce of Chriſte ma-
ny are made ryghteous. Thus ſe
you þ in Chriſte ye are bleſſed, that
is, pardoned of your ſynnes & recei-
ued into fauour. Furthermore this
is he, of whome Jacob dyd prophē-
cy that he ſhould come beyng loſed
for & deſpyed of al nacions. This is
that Prophet whome God promi-
ſed to Moſes that he woulde rayſe
hym amonge his brothers, & put hys
wordes in his mouth, ſo that who-
ſo euer will not heare hym, ſhal pe-
riſhe & vtterly be deſtroyed. This
is he whych was figured in the
olde lawe by ſo many types, ceremo-
nies and ſhadowes. This is that
kyng whole kyngdom God pro-
miſed vnto Dauid to correboate
& eſtabliſhe for euermore. This is

Gene. xlii.

*Deute. xiii.
Act. xiii.*

*Exod. xxi.
Num. xxi.
Ex. xli. xlii.
Leu. xxi.*

f. i. that

The newes

Psalm. xxx.

Psalm. cix.

Psalm. lxxviii.

Psalm. cxlvi.

Luke. x.

Psalm. xli.

Joan. vi. xii.

Math. i.

**Iesus by en-
terpretacion
is a saviour.**

that everlastynge preeste, after the
order of Melchisedech. This is he,
whome so manye kynges and p-
phetes haue desyred to se. And now
is he cōe which so lōg hath ben desy-
red. How much blessed & fortunate
are ye therfore, vnto whom it hath
chaunced to se this day: ye maye wel
reioyse, & clappe youre handes for
ioye. For he is not borne to be vnto
you a tyrant, a fierce LORDE, a cru-
ell iudge, an extreme reuenger, but
a swete sauyour, a gentle LORDE, a
bounteous sauyour, a mercifull
forgyuer. Whiche thynge ye maye
wel perceyue by hys name, for hys
name is IESVS, gyuen vnto hym
of God hys father by the Aungell,
which by true interpretacion, is a
SAVIOUR. For he it is þe shall saue
his people frō thyr synnes. Marke
he shall saue them and not condēne
thē. If he had had a rigorous name

out of heauen.

ye myght well haue ben afearde of
hym, but his name is full of swete-
nes, pleasure, delectacion & cōforte.
And because ye shoulde not feare to
come vnto hym, beholde he is not
borne royally after y māner of the
worldly Princes set out w gallant
pompe, but humbly, meekely & lowe-
ly. For he yeth simply, in a maun-
ger wrapped in vyle cloutes, whan
not withstandynge he is **LORDE** o-
uer all thinges both in heauen and
in earth. But his kyngdome is not
of this worlde. For he hathe not
so much as a place wher he may lay
his head. Thus is he become poore
that by his pouertye he shoulde be-
come ryche. O howe muche are ye
bounde to this your newe kyng &
saviour, which when he was in the
forme of God, yea very god himself
toke vpo him y shape of a seruaūte,
and became very mā for your sake.

Christe be-
came poore
for to make
vs ryche.
Luke. i.
Phil. ii.
Heb. ii.
Joan. i. vii.
mat. vii.
1 Cor. vii.

I. ii. If he

The newes

Christ alone
satisfie, and
make the vs
cleane from
all synne.

Eccl. xliii.

Eccl. xliii.

Johan. i.

1 Tim. i.

Rom. viii.

The vident
cause of this
despyth.

Yf he had not done thus, certes he
had ben damned for euer and euer.
For youre synne was so haynous &
great, that it coulde not other wyse
be taken awaye but only by hym.
By hym, yea by hym alone are all
your synnes put awaye. He it is,
yea he it is alone, which putteth a-
waye your iniquities for his owne
sake, & wyl remember the no more.
A righteous God, & suche a one as
saureth, is there none but he alone.
He is that lambe of God, which tak-
eth awaye the synne of the world.
He is that sauour, which is come
into the world for to saue synners.
He it is, in whose name and i none
others vnder heauen, men must be
saued.

Howeuer dyuers graue, weigh-
tye & serious causes are there, why
it was conuenient that this your
sauour should be borne. First, that

in as

out of heauen.

inasmuch as ye al are greuous sin-
ners & haue broken al the cōmaun-
dementes of God, he shulde fulfyll
the lawe for you, delyueringe you
from the curse of the lawe, wherin
to ye are bound, or els saued coulde
ye be by no meanes. And this shall
this chyld, whiche is now borne,
do for you: I meane, satisfy the law
before he ascende agayne vnto his
father, & set you free from the male-
diction and curse of the lawe. For
Christ is the perfecte fulfilling of
the lawe vnto iustificacion for eue-
ry one that beleueth. Ch. is shall re-
deme you from the curse of the lawe,
whyle he is made accursed for your
sake. For it is wrytē, cursed be eue-
ry one that hāgeth vpon a tree. What
looful tidinges are these vnto you
for to heare, O Christe shall delyuer
you from the curse of the lawe, and
restore you vnto lyfe, whiche before

Christe deli-
uereth us
fro the curse
of the lawe.

Rom. 8.

Gal. 3.

Deut. 21.

¶.iii. were

The newes
were dead?

Christ tea
cureth true
ly the wyl
of his fa
ther.

Joan. iii.

Secondly sayng that the world
is without al knowlege of god, cor
rupte with Idolatrye, poysoned w
theyr owne ymaginacions, drow
ned with Ipocrisy, and altogpyther
set on wickednes (the head Prestres
Bishops, lawers, Scribes & Pha
risees corruptyng the holy scripu
res on such maner with theyr pesti
lent gloses) it is necessary that this
Christe the wisdomme of the father
come downe, & redresse theise great
absurdities, reducyng & bringyng
the deuine Scriptures agayne to
theyr true sence, that men may for
sake al Idolatrye, all vngodlye doc
trine, all wicked costomes, & lerne
to knowe the true God. And sure
lye as he is come from God to be a
mayster & teacher, so wyl he vndou
tedly teache godly thynges. For he
that cometh from heauen, is aboue
all men.

out of heauen.

almen. And that he hath sene and
hearde, that wyl he testify. For he
whome God hath sent speaketh the
wordes of God. For God gyueth
not hym the spyrte, to a measure. Esa. lxx.
Luk. xii.
But the spyrte of God is plente-
ously vpon hym, because he hath an-
ointed hym, to preach glad tidyn-
ges. To þe people hath he sente hym, &
he should heale the broken in herte,
preach delyuerance to prysoners,
forget to the blynde, and frely set at
libertye them that are bryused, and
declare the acceptable yere of the
LORDE. The earth shall be full of the Esa. xli.
Esa. lii.
knowlege of the LORDE. All nacions
shall resorte vnto hym. They shall
saye one to another, come, let vs go
vp to the mount of the LORDE, & to
the house of the God of Jacob, & he
shall teache vs his wayes, that we
maye walke in his pathes. The peo-
ple that walke nowe in darkenes,

J. iiii. Wal

The newes

Esa. lx.
Math. lxxx.

shall be a great light, & they þ̄ dwell
in the land of the shadowe of death
shall haue the light shyne vpon the
Christ shall multiply the people and
encrease theyr ioye also. He shall
make them to reioyse, even as men
that make mery in heruel, & as mē
that haue gotten the byctory, whē
they deale the spoyle. For he shall
bryke þ̄ yoke of þ̄ peoples burden.

Esa. xli.

The wolfe shall dwell with þ̄ lambe,
& the catte of the mountayne shall
ly with the goate. The calfe shall ly
on, & the shepe shall dwell togyther
& the yonge chylde shall not once be
afearde of them. The calfe and the
beare shall fede one with another, &
theyr yongelinges shall take theyr
reste togyther. And the lyō lyke as
the ore shall eate chaffe. And the in
fant so soone as it is wened, shall be
playeng vpon the heeles of adders
and the chylde that is wened shall
put

cut of heauen.

put his hande into a cockatrice
nest. They shal not hurte, ne; they
shal not hyl in al Eodes holy moun-
tayne. For the earth shal be full of
the knowledge of the LORDE, such
as though the water of the see flo-
wed ouer the earth. O what a syn-
gular plesure is this for you, which
hitherto of blind guides haue blynd-
ly be led in althynd of 3 dolatrye &
wickednes to the great daunger &
peryll of your soules health (for yf
the blynd lead the blynd, but he fall
into the dytch) to haue such an hea-
uently teacher comyng downe from
the bosome of god the father, which
can not ly. but wyl purely & synce-
ly teach you al trueth. that ye may
indoubtedly knowe the true God
whych thyng is euerlasting lyfe, &
colummate or perfecte ryghteous-
nes. Can any newes be brought vnto
you more ioyfull than these? He

Math. xv.

Joan. iii.
Ch. i.

Joan. xvii.
Esp. xv.

f. b. is true

The newes
is truly to much brutal, that rejoy
cech not at the hearing of them.

Chyld con-
firmeth his
doctrine &
wyttynes.

mat. b. 11.
mat. 23.
Luk. 21.
mat. 24.
Luk. 21.
Joan. 11.
mat. 23.
Luk. 11.

Thy:dy he shal not onely wryth
at syncretise enforme you of the de-
uynne wyl of his celestial father, but
he shal also worke manye strange &
wonderfull myracles amonge you,
to cōspire his doctrine, & to shewe
that he is vnfaignedly þe true Mes-
sias, which so many yeres was pro-
mised before to come. For he shal re-
store the sycke to theyr healthe, the
blynde to theyr syghte, the deafe to
theyr hearinge, the dumme to theyr
speakinge, the halte to theyr goyng
the madde to theyr whole mynde, &
possessed of þe dyuel to theyr perfect
state, the dead to theyr lyfe, the syn-
ful to grace & vertue. Then as the
Prophet sayeth, shal the eyes of the
blynde be made to se, and the eares
of the deafe shal be opened. The shal
the halte skippe as the herte, & the
tonge

out of heauen.

tonge of the domme shalbe loosened
They shall walke as persones deli-
uered & set at liberty of the LORD
They shal turne and come into Sa-
on with prayse, & euertall yug glad-
nes shalbe vpon theyr head. Joye &
myrthe shall they haue, sorow & and
mourning shal fly from the. Whose
herte receyseth not to heare theyse
moost pleasant & cōfortable newes?

Fourthly he shall watch, pray &
fast receyving all kynd of benefy-
cence and vertu, yea & that not for
hymselfe shall he do theise thynges
but for you, for your helth, for your
cōmodite, profyte & saluacion. Al
euer he shal do, shalbe done for your
sake. His watchyng, fastyng, pray-
enge, almes dedes, & al that euer he
dothe, shall be done for you. All his
good dedes shalbe yours. His righ-
tousnes, holynes & godly lyfe shal
be yours. Christs dedes muste ne-
des be

Christ is cru-
res & alchis-
Res good de-
des are ours
good dedes
Luke. 12.
mat. 23.

1 Cor. 1.

The newes

des be poures, for Christ himself is
poures. This Chylde is borne for
your sake, & this sonne is gūe vn
to you. He is your new yeres giste.
He that hath not spared his owne
sonne, but hath geuen him for all
you, how is it possible but y^e wth this
his sonne he muste nedes geue you
all thynges. Who shall nowe ther
fore attēpte any synne against you
that be the elect and chosen people
of God? It is God that iustifieth
& maketh you righteous, who then
is he that canē condempne you? O
moost blessed & ioyful tidynges.

Firstly when he hath full godlye
on this maner both lyued & tei teous
ly, and also preached purely the de
uine wyl of his celestial father, the
Wylshoppes, the head Preeches, the
Scribes & Pharisees, (whiche tho
row theyr obstinate blindnes & pre
iudiced malice shall euer hate hym,
laye

Mat. ii.
Chylde is
our newes
yeres giste
Joh. iii.
Mat. iii.
Rom. viii

Of the birth
of Chylde
Johan. viii

out of heauen.

lays in wayte to snare him i his ser-
mos caldimate his moost godly doc-
tryne, obscure his moost pure & ir-
reprehensible name) Shall at y laste
growe into so great a malyce & fu-
ry agaynst Christ, that they shal ne-
uer cease vntyll they haue cruellye
slayne hym. For they shall reporte
him to be a glotton, a wynebybber
a friend of publicans & sinners, one
that casteth out diuelles by y helpe
of Bezebul prynce of the dyuels,
a Samaritane, one possessed with
a dyuell, one all togyther set a mad
dyng, a seductour and deceyver of
the people, a destroyer of Gods tem-
ple, an heretike, a traytoure, a ene
that forbyddeth to paye tribute to
Cesar. They shal make his own dis-
ciple to betray hym thowowe gyl-
tes & rewardes. They shall brynge
in false wytnes agaynst him for to
condempne him to death, They shall
bryng

Mat. xiii.
Mat. x.
Joan. viii.
Joan. xii.
Mat. x.
Mat. xii.

Joan. viii.
Joan. x.
Joan. viii.
Joan. ii.
Luk. xxi.
Mat. xxvi.
Luk. xxi.
Joan. xix.

The newes

mark. xv.
Beholde the
paines that
Christ suffe-
red for vs.

Exap. i.

Exap. i.

bryngge him before the tēporall iud-
ges They shal laye many thynges
to his charge vniustlye. They shal
mocke him, they shal rayle on him
they shal spytte on hym, they shal
buffet him, they shal scourge hym,
they shal put a crown of thorne on
his heade, they shal naye hym on a
crosse, they shal pricke him euē to
herte with a speare, they shal for
ry despyte hang him betwene two
thieves, and cruell murtherers, as
though he were the chiefe & prynci-
pall. No kynd of torment or vilany
can be inuented, but the very same
shal they exercise vpon him. For fro
the sole of the foote, to the toppe of
the head, shal ther be no whole place
in his most blessed body O cruel fury
& furious cruelines. All these thynges
shall he suffre not for his owne, but
for your sake, for your health & sal-
uacion, yea & that myllyngel. He
shall

out of heauen.

shal geue his body to the p styte, &
his chekes to the p plucke the. Hys Ecap. iiii.
face shal not be turne awaye from
the that ruple a spyt on hym. Lyke
as a shepe shal he be led to be slayne,
and lyke a lambe before the cleppit
shal he hold his peace, nether shal he
once open his mouth. Thus because
it is his pleasure, shal he offer hym
selfe vpon the altare of the crosse, &
by hys moost precious bloude paye Colo. i.
our ransome. By this his glorious mat. xiii.
Ecap. iiii.
passion shal he take vpon hym your
iniquities, & beare awaye youre
synnes. By his moost blessed woundes
shal al your iniquities be putte
awaye. Al your synnes shal be layd
on his backe. His blood shal make
you cleane from al your synne. By
his bloude shal ye haue remission of
your synnes. By p precious bloude I. Iohn. i.
Colo. i.
I. Pet. i.
Tit. ii.
of this Christ, as of an immaculate
and pure lambe shal ye be redeemed
from

The newes

Col. 1.

Joan. 1.

Mat. 23.
2. Whc. sic.

Heb. 1.

1. Cor. 13.

from the tyranny of Satan. By
oblation of Christe shall ye be made
free from al wyckednes, delyuered
fro n the power of darkenes, & can-
ed into the glorious kyngedome of
God. For he is the lambe of God
whiche taketh awaye the synne of
the worlde. This is that sonne of
man, which is come to saue that
which was lost, & not to destroy the
soules of men, but to saue the. And
al this shall come to passe by the ob-
lacion & offeryng of his owne most
precious & blessed body. For he shall
be your Bysshop, not suche one as
also shall haue nede to offer for his
owne synnes, but for youre & onely
nether shall he be like y^e bishoppes of
y^e old law, which offer dayly for y^e sin-
nes of y^e peoplye suche sacrifices, as
can neuer take awaye synne, nor yet
make men perfecte. But this your
Bysshop shall be godly, innocēt, fault-
les

out of heauen.

es, segregated from synners, and
made hygher thⁿ p^r heauens, which
shall not needs, as the other Bishop
es do dayly to offer sacrifices first
for his owne synnes, & afterwarde
for the synnes of the people. For he
beynge without all synne shall once
for all offer hymselfe. And this one
sacrifice or oblacion of hys mooste
blessed bodye shall be able to saue so
many as beleue in him, euen to the
uttermost Christ beynge the By-
shop of good thynges to come shall
enter into p^r holy place by his owne
bloud, & fynd euerlasting redēpciō.
He throuwe the holy Ghost that of-
fer hym selfe immaculate to God &
purge your conscience from dead
workes to serue the lyuynge God.
He once for all offerynge by hymselfe
shall take awaye the synnes of ma-
ny. By the oblacion of the body of
Jesus Christ done once for all, shall

The one sa-
crifice of
Christe doth
serueth for
euer to put
away synners

Heb. 10

Heb. 10

G.I. you

The newes:

You be sanctified. With one obla-
cion shall he make perfecte for ever-
more the that are sanctified. Here
se you of what iestimable pryce the
sacrifice of Christ your byshop is.

The vertue
of christes
sacrifice ne-
uer ceaseth,
but endu-
reth in pfect
strength for
ouer & ever.

Gen. iiii.
2. 10. 1. 1.

Heb. 2.

Esa. lxxii.

The vertue of it neuer ceaseth, but
endureth in perfecte strength for
ouer & ever, y^e the sinnes of y^e faith-
ful repentant maye be forgiven at
all tymes by it. Christes bloud shall
not crye for vengeance, as y^e bloud
of Abell dyd, but for mercy, grace &
fauour. Yea by Christes bloud shall
all thynges both in heauen & erthe
be pacified, appeased, set at a stave, &
reconcyled to God the father abo-
dantly. So that now we ye shall be pur-
ged of al your synnes by this one &
omnisufficiente oblacion of Iesus
Christe your Bisshop. For he alone
shall treade downe the winnepress, &
take vpon his backe the great & im-
portible burden of your synnes all
He by

out of heauen.

He by his death shall save death & overcome Satā, synne, hel, despersion, & all þe euer maye be agaynste you. So þe nowe ye shal be made so cleare, as though ye had neuer offēded. Ye shal now be so set at liberty as though before ye had neuer ben incaptiuite. And all this shal come to passe by the death alone of thys yonge chylde now borne, whose body shall be the alone sacrifice of all your synnes, vnto the which as bre
Augustinus in 29 annuali Cap. xxi.
to an holy anchor ye muste alwayes
ronne for ayde, refuge & succoure,
trustyn g assuredly, that his death
is your whole hope, your meryte,
your refuge, helth, lyfe & resurrec
tion. for your meryte is the com-
Search word
passion & exceeding mercy of Christ
your LORDE, ye are not woute me-
ryte, so long as þe LORD of mercyes
doth not faile. And yf the merytes
of the LORDE be many, than are ye
C.ij. plen

The newes

plenteous in merites. The more able þ he is to saue, the more safe and without daunger are ye. Thus se you what a great occasiō ye haue to reioyse in the deathe of the LORDI Christ your alone saupour, wherby so many singuler & greate cōmodities shall chaunse vnto you. GOD forbid therfore that ye should reioyse in any thyng at all, saue only in the crosse & death of your LORDI Jesus Christ.

Gal. vi.

Of the re-
surrection
of Christ.
Roma. iii.

Syrrely but in asmuch as it is not sufficient that this your newe kyng Jesus Christ do dye for your synnes, except he also ryseth againe for youre iustificacion, therfore do I also declare vnto you these most ioyful & cōfortable newes þ after he be once dead & buried he by þ power of his deitie shall glorioufly rylse agayn þ third day frō deth to life for your iustificaciō accordig to þ holy scrip-

out of heauen.

scriptures. For God his father shall ^{See be} make him alque after two dayes, & upon the thyrde daye he shall rase hym vp, & he shall lyue in his syght. As Jonas was in y^e bely of a whale the dayes & thre nightes, so shall y^e sonne of man be in the herte of the earth the dayes and thre nightes. And as Jonas by y^e power of God came oute of y^e whales bely y^e thyrde day, so in semblable wyse shall this Christ by y^e puillance of God his father rase agayne y^e thyrde day from deathe to lyfe. By this glorious re ^{death rise} surreccion of Jesus Christ, shall ye gette the victory of Satan, synne, death, hell, desperacion. &c. By this ^{Cor. 15.} glorious resurreccio of Jesus christ shall ye be made ryghteous in God the fathers sight. By this glorious ^{Roma. 11.} resurreccio of Jesus Christ shall be open gates be opened for you, which so longe haue ben sparred. By this ^{Joan. 7.} ^{G. iii.} glorious

The newes

1. Pet. 1.

Joan. 11.

glorious resurrecciō of Iesus christ
shall ye also rylse agayne, & enter into
euerlastyng lyfe. By this glorious
resurrecciō of Iesus christ, what god
of his exceeding mercy beget you a
new into euerlasting hope, & an im-
mortal heritage, which is kept for
you in heauē. For Christ is y^e resur-
recciō & lyfe, he y^e beleueth in him, al-
though he be dead, yet shall he lyue,
& every one that lyueth & beleueth
in hym, shall neuer dye. Here se you
in howe ioyfull and mery a state ye
shall be set by Christes moost glori-
ous resurreccion. What is here but
that moueth & styreth vs to ioye &
gladnesse? To muche brutall is he
which at the hearyng of these moost
swete & delectable newes doth not
seriously reioyse.

Of Christes
ascension:

Furthermore after that this
LORDE Iesus Christ is risen again
from death to lyfe, & hath continu-

out of heauen.

ed here bpō the earth certayne day-
es shewyng himselfe vnsaynedly to
haue rpsen vnto his disciples a cer-
tayne other, than shal he by the wō-
derful power of his Godhead ascēd
bp into heauē very God & very mā
in the ptesence of his disciples, that
they maye be saythefull wytnesses
hereof to other, & sytte downe on y
right hand of God his father, as e-
qual God concerning his dette to
his father in all vertue, puiſſaunce
strength & power. By this his mer-
uaylous ascencion shal he go & pre-
pare places for you in y house of his
eternal father. For he is y way, the
trueth & the lyfe. No man comethe
to y father but by him. By this his
meruaylous ascēciō shal he drawe
you all vnto him, By this his mer-
uaylous ascēciō shal he giue diuers
spiritual gyftes vnto you thowoe
the sendyng of y holy ghost y swete

mat. xxviii.
mat. xvi.
Luce. xxiij.
Iehan. xx.
Actum. i.
Ier. i.

Joan. xxiij.

Joan. xxi.
Ephē. i. iij.
Psal. lxxv.

G. iiii. confor

The newes

Joan. xliii.
and. xvi.

mat. xxiii.

Josue. i.
Ier. xlii.
mat. i.
Esa. vi.
Joan. xliii

Leui. xxi.
II. Cor. vi.

Christ alone
is our medi-
atour and
advocate.

cōfortour, which shal ledē you into
al trueth. Although he ascēde vnto
his father, yet wyll not he leue you
cōfortles. For by his deuyne spirite
he wyll be w you euē to the very cō-
summacion & ende of the world. He
wyl not leaue & forsake you. For he
is called Emanuel, whych is by in-
terpretaciō, God is with vs. For he
is that God which wyl euer accom-
pany you so lōge as ye abyde in his
worde. Yea he wyll come & dwell w
you. He wyll offer himselfe to you,
euen as a gentle & lōuyng father
doth to his moost tēder childrē. For
this his promyse, I wyll, sayeth he
dwell amonge, thē, & be conuersant
among thē, I wyll be theyr God, &
they shal be my people, yea I wyll
be theyr father, & they shal be my so-
nes and daughters.

Agayne though Christe shal sit
on p̄ ryght hand of God p̄ father al
myghte

out of heauen.

myghty, yet shal he not be ther ydle Rem. 12.
e biterly fallē frō sekyng your pro
fyte. For he shall ther continuallye He. vii. 25.
pray & make intercessiō to God his 1. Tim. ii.

father for you. This mā Christ Je-
sus is your alone mediatoure, so þ
yf onye of you doth synne, ye haue 1. John. 2.

him to be your aduocate, euen Je-
sus Christ þ righteous. And he it
is þ obtayneth mercy for your syn-
nes. Whatsoeuer also ye aske of the Joan. xiii.
father in his name, he wyll surely and. xvi.

gyue it you. What wyll ye desyre
more? Are not these comfortable
& swete newes to heare, þ you haue Esa. li.

this daye so precious a iewel boine
amōg you, yea & gyuen you frely?
Surelye youre ioye oughte to be so
great, þ it coulde not be expressed.

But let vs hear mo ioyful tidiges.

Whā þ tyme is ones come þ this Of christes
world shall haue an ende, then shall cominge to þ
this your LORDE and kyng Jesus iudgements
Mat. xxv.

G. b. Christ

The newes

Christ come full gloriously from the
right hand of his father in his ma-
iesty, & before him shalbe gathered
all naciōs. For at þe voyce of þe arch-
angell & trōpe of God shal all peo-
ple ryse out of the erth, wth theyr bo-
dies both saythfull & unsaythfull.
They þe haue done good, shal come
forth into þe resurrecciō of lyle, but
they þe haue done euil, into þe resur-
recciō of dānaciō. All shal be p^{re}sent
before the iudgyng place of Christ.
Euery mā shal receyue accordyng
to theyr dedes. Thā shal you which
are his saythfull people receyue for
your corruptible body, an incorrup-
tible body, for your mortal body an
immortal body, & euen such one as
shal be lyke to his owne glorious
body. It hath not yet appered that
ye shal be. But know ye that yf he
ones appeare, ye shal be lyke vnto
him, for ye shal se him as he is. This

daye

1. Cor. xvi.
1. Thes. iiii.
Esa. xli.
Johan. v.
Rom. xiii.
1. Cor. v.
Rom. ii.
1. Cor. xv.
Phil. iii.

1. Joan. iii.

out of heauen.

day of iudgement shalbe to the wic- ^{Sopho. i.}
ked & vnfaithfull, a daye of wrath ^{Joel. ii.}
a daye of trouble & heuines, a daye
of calamite & misery, a daye of darke-
nes & myst. They shall walke as mē
beyng blynde, because they haue of ^{James. v.}
fended the LORDE, & they: bloude
shalbe shed as p̄ dust, & they: bodys
as dūge hylles. Neyther shall they:
sp̄uer a golde be able to deliuer thē
in that daye of the LORDES wrath.
for to thē it shalbe sayde. ^{Math. xxi.}
Depart from me ye cursed into euerlasting
fyr, which is prepared for p̄ dyuell
& his Angels. But p̄ daye to you,
which are his faithful people, and
obedient to his worde, shalbe a daye
of consolacion, cōforte ioye & my: the
shall gladnes. for to you it shalbe ^{Math. xxi.}
sayd: Come ye blessed chylde of my
father, inherite p̄ kyngdom prepa-
red for you from the begynnyng of
the worlde. for ye shal be taken by ^{1. Eher. xiii.}
in the

The newes

in the cloudes for to mete þ LORD
in the ayre, and so shal ye euer be w
the LODDE in glory. But who is a-
ble to expresse what ioye, what pleas-
sure, what myghte, what gladnesse
ye shall haue in heauē. The eye hath
not sene, & the eare hath not herde,
neither hath it entred into þ herte of
man þ God hath prepared for them
that loue hi. Ye shall se hym face to
face, vpon whome Angells desyre
to loke. With sorowe, care, thought
payne or deathe shall ye no more be
entangled. God shall wype away all
teares from your eyes. Your ioye,
your gladnes, youre myght shall be
perpetuall. All the pleasure of this
world cōpared to the leest ioye of he-
uen is nothyng. For this celestial
citie is of pure gold, lyke vnto cleare
glasse, & the foundations of the wal-
les of this citie are garnished with
all manner of precious stones, the g

Eccl. xlviii
1. Cor. i.

Eccl. xlviii
3. po. vii. 8
iii.
Eccl. ii.

3. po. i. 1.

out of heauen.

These are of fyne pearle. Yea the stre-
ets of this heauenlye citie are pure
golde. It hath no nede of the sonne
neither of the moone to lyghten it.
For the brightnes of God doth ligh- *Clare. m.*
ten it, & the lambe is the light of it. *Dan. vii.*
In this citie shall ye glyster as the
shynnyng of heauen, & shall be as p-
res, world without ende Ye shall be *Isa. m.*
as p-
angels of God p-
are in heauen.
Ye shall be pylers in p-
temple of God.
Ye shall be clothed w-
whyte garment *Isa. m.*
es, ye shall sytte w-
Christ upon his
ate. Ye shall eat *Isa. m.*
Manna p-
is hyd.
Ye shall eat of p-
tree of lyfe, which
is in the middes of the Paradise of
God. Ye shall haue a whyte stone, & *Isa. m.*
in the store a newe name w-
ptten,
whiche no man knoweth sauing he
that receyueth it. Ye shall receyue *Isa. m.*
the crowne of lyfe, which the LORD
hath promised to the that loue him
Ye shall receyue the vncorruptible
crowns

1 Pet. 5.

1 Tim. 1. 11.

1 Joan. 5.

1 Tim. 4.

Rom. 8.

The newes

crowne of glory. Ye shall receiue the crowne of righteousness, which the LORDE a righteous iudge in y day shall geue to all the that loue his cōmyng. To conclude, ye shall accor- dyng to his promise receiue euer lastyng lyfe, in the whiche ye shall lyue w god the father, and this his sonne Iesus Christ your Lord and Saviour, with the holy Ghost one very God woordes without end, to whome alone be all honour & glory for euer and euer. Amen.

A bryefe rehersall of all those thynges that go before.

THus haue I declared vnto you the moost swete, moost comfortable, moost plesant & moost meriuous out of heauē at the cōmaundement of the hyghest & puissant God. Ye se i how miserable a case ye are redacted & fallen

out of heauen.

fallen by the synne of Adā, & howe
that by hym ye are all damned and
made þe sonnes of wrath Ye se that
of your selues because of youre im-
perfecciō, ye are not able to do any
good thyng, that may satisfy þe de-
uine wyll & appease Gods wrath.
Ye se that þe workes of the law can
not make you fre in þe syght of god
neither are ye able of youre owne
strength & free wyll so purely, so spi-
ritually to do the as the law requi-
reth, that you may obtayne remis-
syon of youre synnes by doynge of
them. Ye se also that the sacryfices
of the olde lawe can neuer putte a
way synne, & as for workes of your
owne inuenciō are mooste of all im-
perfecte, & mooste bryght to purchase
grace & fauoure. Thus se you that
of youre owne selues, of your own
policy, of your owne righteousness
ye are not able to escape þe danger
of

Eph. ii.

II. Cor. iii.

Rom. viii.

Heb. x.

Deut. xxi.
iii. xii.

12. 111.

2nd. 11.
mat. 11.

Deu. 28. 11.
Gal. 3. 11.

Eph. 2. 11.

The newes
of dānacion, yea rather dānaciō it
selfe. Therfore dōd I declare vnto
you the cōfōrtable newes out of he
uē, shewing you that God not for
the workes of righteousnes that ye
haue done, which in dede are none,
but of his owne free & great mercy
hath bouchesafe to p̄serue and
kepe you from the daūger of Sata
sinne, death & hel, yea and ē by this
his welbeloued sonne Iesus Christ
which this day is boꝛne in the cy
tie of Dauid to be the sauioꝛe of y
world. So that for Iesus Christes
sake God is well pleased with you.
Ye haue heard that y lawe hath
cōdēned you, in asmuche as ye are
trāsgressours of it, and hath made
you accursed. Fro this curse of the
lawe shal christ deliuer you, not fro
the lawe it selfe, that you shoulde
lyue vngodly, & after a remisse and
dissolute maner (for such haue not
heritance

out of heauen.

Heritage is þe kyngdome of Chyſte
of God) but from the curſe, ſerui-
tude, bondage, damniaciō of þe lawe.
for he ſhall fulfyll þe whole law euē *Matth. 1.*
to the vttermoſte. And hys fulfyl- *Rom. 1.*
lyng ſhall be accepted before God
the father for the fulfylling of ſo
many as beleue in hym. And he ſet *Gal. 3. 13.*
tyng you at lyberty from the curſe
of the lawe, ſhall gyue you a newe
herte, & put in you a newe ſpirite, &
he ſhall take awaye your ſtony herte
& gyue you a fleſhly, that is, a ſoſte *Ier. 31. 33.*
& gentle herte, redy to encline to þe
accompliſhment of Goddes myll. He *Heb. 8. 10.*
ſhall gyue his lawes into your myn-
des, & wyte them in your hertes, þe
you maye euer after franchely and
with a free ſpirite fulfyll them.

Ye haue hearde how this Chyiſte
ſhall brynge you oute of the darke-
nes into the lyght of trueth by the
ſyncere declarynge of hys fathers
H. J. will

The newes

Joan. viii.

Eccl. ix.

Mat. xiii.

Eccl. ix.

Deut. ix.

will. For he is the light of the world
and God hath given him to be a
signe unto the people, a captayne &
mayster amonge the heathen. And
this his doctrine shall be confirmed
with such miracles, as shall euidently
shew & proue that he is that true
Messias, whiche was promysed to
come.

Rom. viii.

(1. Cor. i.)

Agayne ye haue hearde that all his
good dedes are yours. For with him
hath God the father also giuen you
all thynges, so that he is your wi-
dome, your righteousness, your sac-
rification and redemption.

Eph. v.

Ye haue hearde also that he shall
offer himselfe for you to God the fa-
ther an oblation & swete swelling
sacrifice vpon the Altare of the crosse
& that by this one oblation & sacri-
fice of his moste blessed body done
once for all, all your synnes shall be
put away, ye shall be made perfect

out of heauen.

and washe from all deformyte so Eph. 5.
cleane by christes bloud, as though
ye had neuer offended hertefore.

Ye haue hearde agayne that as Rom. 6. 11.
christ shal dye for your sines, so shal Heb. 10.
he rise agayne for your iustificati- 1. Cor. 15.
on, obtaynyng for you the victorie 1. Tim. 3.
of synne, death and hell, by that his
moost glorious resurrection.

Ye haue heard þ after he is once
risen agayne, he shal here remaine
certayne dayes, & than ascende co-
porally into heauen, & sette downe
on the ryght hande of God þ father
sendyng downe the holye Ghoste, Mat. 28.
whych shal lede you into all trueth Act. 1.

Ye haue hearde also that Christe Joan. 14.
sette on the ryght hand of God 1. Tim. 3.
the father shal not be ydle, but shal 1. Joan. 2.
prouyde & seke youre helth. He shal Rom. 8.
be your mediatoure & aduocate. He Heb. 7.
shall make contynual intercession
for you. He shall pleate your cause
before

1. Iohn: 11.

The newes
befoze God his father. He shall a-
uance your matter befoze the de-
uyneprefence Yf ye at any tyme ex-
cite or styre bp gods wꝛath agaynst
you thorow your iniquitie, he shall
streyght wayes apeale it, and make
God the father, styl your lounge
father, which elles would be to you
an extreme reuenger,

Mat. xxi.

Mat. xxi.
1. Cor. 11.

mat. 1.
Anb. 11.

Ye haue herde agayne þ Chyſte
at þ laſte daye ſhall come gloriouſly
fro þ right hād of his father to iuge
the quicke & the dead, & howe that
after the iudgemente is once done,
ye ſhall enter into glory with hym,
lpyng for euer after in ſuch ioye,
pleaſure & gladneſſe, as can not by
any meanes eyther be expreſſed by
tong, or conceived in hert. Al theſe
cōmodities, pleaſures & proſyttes
ſhal ye haue by this your new kige
& ſauour Jeſus Chyiſt, which this
day is borne in Bethleem a cite of
Dauid

out of heauen.

David. What more pleasaunt and
thancke worthy newes could be
brought to you then theise: what
could haue set such a ioy in youre
hartes, as the hearynge of these ne-
wes: Can any thyng lyke vnto these
chaunce vnto you, so great, so wel-
come, so acceptable, so ioyful: Yet
lyf ye seriously consider the misery
wherewith ye were obruted, & ouer-
whelmed befoze, ye shall easily per-
ceyue that ye haue an earnest cause
to reioyce. No prisoner, no captiue
no bond slaue was euer in so great
captiuite & thraldome, as ye were,
befoze these newes were brought to
you. If a prisoner reioyseth for his
deliuerance oute of pryson, whiche
once muste nedes haue an ende, yf
none otherwyse, yet at the leest by
death, how great a cause the haue
you to reioyse for your deliuerance
whiche were captiues & prisoners to
that

The newes
that horrible monstre and pestife-
rous serpent euen Satã hymselfe,
yes and that not for certayne yea-
res, but for euer worldes withoute
ende. Neyther was it your body a-
lone, that was in captiuite and bo-
dage but your soule also, both your
body & soule were captiue to hym,
so that yf this your newe kyng, re-
demer & sauour shoulde not helpe
you, it could none other wise be but
that you must nedes haue ben dam-
ned cast into hel fyre, ther to burne
to wepe, to lamente, for euer & euer
remedies. But fro this moost gre-
uous destruction shal this child Je-
sus Christ deliuer you, & make you
heryes of everlasting gloie. What
a cause haue ye now to reioyse?
Your ioy can not be expelled, your
gladnes is bnumerable.

Therefore seyng ye shal receyue
of this your new kyng so many,
so great

out of heauen.

so greate so inestimable benefytes,
loke that ye be not vnthankesfull.
Receyue this youre sauour wth en-
brasyng armes. Runne vnto hym,
yt not wth the feete of your body, yet
wth the feete of your mynde. Know-
ledge hym to be your alone & omni-
sufficient sauoure, & that there is
none other name gyuen vnto men
vnder heauē, wherin they muste be
saued but only this name of Jesus
Christ. Confesse hym to be the true
sonne of the luyng God, whiche
hath now taken fleshe of y^e mooste
pure and cleane virgin Marye for
your sake. Confesse him alone to be
your peace, life, helth, defence, good-
nes, wisdom, righteousnes, sancti-
fication, redempcion, pastoure, shep-
herde, Bishoppe and heade. In al-
your trouble resorte to hym as hit
to a strong Bulmarke, y^e pou maye
cale you of your miserable burdenes

H.iii. Your

Psalm.

1st. 1st.

mat. xvi.

1st. vii.

1st. vii.

Joan. i.

1st. i.

1st. i.

Colos. i.

1st. i.

The newes

1. Ioan. i.

Ioan. xvi.
Esa. xlii.

Mat. xi.
Esa. xlii.
Apoca. i. i.
Ioan. vi.

Mat. xi.

Ioan. viii.

Poure out your hertes before this
LORD. Knowe him to be your alone
mediatour & aduocate. Aske al thin
ges in his name. Doubt nothyng of
hys greate goodnes & exceadyng
mercy towarde you. Can a woman
forget the chyld of her wombe, and
þe sonne whom she hath borne? And
thoughe she doth forgette hym, yet
wyl not he forget you. For beholde
he hath wrytten you by bypō his ha
des, so þe euer ye are in his syght. He
wyl vndoubtedly ease you of your
burdens, be they neuer so great. If
ye thurst, he wyl gyue you of þe wel
of þe water of lyfe frely. If ye hunger
he is that bread of lyfe, which came
downe from heauē. If any mā eat
of that bread, he shall lyue for euer.
If ye be sycke, he is a physicion, re
dy to cure & heale all your diseases.
If ye be bonde and in seruitude, he
wyl make you free, & set you at ly
berte

out of heauen.

bertle. If ye be deade in sinne, he is Joan. vi.
Joan. viii.
the resurreccid & lyfe. If ye walke
in darkenesse, he is the lyghte of the
woulde. He that foloweth hym, wal
keth not in darkenes, but shal haue
the light of life. If ye be poore, he is Rom. viii.
rych vnto all the þat cal vpon hym.
If ye be wicked, prophane & folysh
he is righteous, holy & wylse. If ye I. Cor. i.
Dietrich.
I. Cor. xii.
I. Tim. ii.
I. Joan. ii.
math. i.
be oppressed wth synne, death and
hell, he hath subdued them al. If ye
seare the wrath of God the father,
he is your mediatour, aduocate &
attonement maker. If ye haue con
demned your selfe thoroowe synne,
he is a sauour, & wyl saue his peo
ple from theyr synnes. What wyl
ye haue more? Ye wante nothyng
but he wyl supply it for you. Rom. viii.
dant ye, & to the vttermost
not therfore to come to the
newe kynge Iesus Christ
very cause of his coming

D. b.

The newes
destroie, but to saue the soules of
men.

In exortaci-
on to the di-
ligent do-
ing of good
workes.

Gal. 5.

Gal. 5.
mat. xxi.
Gal. 5.

Beceane hym therfore with ioy-
full hertes. Forsake all ydolatrie
& vayne superstitiō. Beleue in him
alone. Put your assaunce & trulle
in none other but in him only. And
let not this your faith be dead, but
agile, quicke, lively, & myghtye in
operaciō. Let it be such a faith, as
worketh by loue. First lette your
faith bring forth an earnestte loue
toward God, and oute of this loue
toward god, let such a loue procede
toward your neyghbour, that out
of that loue ther maye springe ple-
tie of good workes. Be lyke vnto a
good tree, which bringeth forth her
fruyte in due tyme. Be no baren &
unfruytful sygge tree vnles y ma-
lediccion & curse of God fal on you
whyle ye haue tyme, worke good to
al mē. For God hath not deliuered
you

out of heauen.

you from the power yf your enemy
is, & of all such as hate you, & you
should still continue euil, or returne
to your old wickednes, but that ye
set at liberty and boyde of all feare
should serue him in holynes & right
conscience before hym all the dayes
of our lyfe. The lawe of the spirite
of lyfe thowowe Christe Iesus hath
made you fre from the lawe of syn
& death. Notwithstanding though
ye be called into libertie, yet let not
your libertie be an occasion to the
fleshe, but by loue serue ye one ano-
ther. Be as free not hauing y^e liber-
te for a cloke of wickednes, but euē
as the seruaūtes of god. For Christ
hath not of his owne mere bounty
deliuered you from the miserable
seruitude of Satan, that ye should
turne agayne to that your enemy
but that ye should serue him, which
hath giued you such great kynde-
nes

The newes

Mark. viii. nes. Ye are nowe Christes all together, therefore must ye loke what he wyl haue you do. For yf he be punished, whiche disdayneth to fulfill the comaundement of a terre shall & earthly Prynce, in what case shall are ye, yf ye do eyther cast away or despyse the comaundement of an heuently gouernour? Certes ye ought so to institute & order youre lyfe, that it should serue Christ your captain on such maner, that Satan should haue nothinge to do with you, nor ye w hym. For he that doth synne, is the seruaunt of synne. Therefore ought you to caste awaye all synne from you, & gyue your mynd to purite & holynes of lyfe, & euer studye to mayntayne mutuall loue. For not euery one that sayeth, LORDE, LORDE, shall enter into the kyngdome of heauen, but he that doth the wyl of God whiche is in heauen.

Joan. viii.

Mat. vii.

out of heauen.

He that pertayneth to Christe, is a new creature. And they that be-
longe buto him, haue crucified the
fleshe with the lustes therof. Ther-
fore yf ye be souldiers of Christe, de-
clare it in outwarde workes. For it
is a poynte of notable vnshamefast-
nes to boast your selues, that ye per-
tayne to Christes army, & yet do no
thyng at all that he commaundeth.
He that saith that he dwelleth in
him, ought to walke as he hath wal-
ked. If ye saie, that ye haue fellow-
shipp with Christ, and yet walke in
darkenes ye ly & do not the trueth.
But yf ye walke in lyghte, as he is
lyghte, than haue ye fellowship to-
gyther, & the bloud of this your sa-
uiour Jesus Christe Goddes owne
sonne maketh you cleane from all
synne.

Wherefore yf ye wyl enioy these
moost conforitable & pleasaunte ne-
weg

The newes
mes, whiche I haue broughte from
heauen and haue now declared, by
to you, forsake all wickednesse, and
enhaulfe al godlynes, reiecte al pop
larrye, and practyse the true wor
shypinge of God, caste awaye the
workes of the fleshe and put on the
fruytes of the spirite, mortifye olde
Adam and become newe men, to be
Woite, let your lyght so shyne before
men that they maye see youre good
workes & glorify your father which
is in heauen, to whome wyth this
your newe kynge and omnisuffici
ent sauyour Iesus Christ Goddes
owne sonne, and the holy ghoist that
mooste swete comfortoure, be all ho
nour and glorie worldes withoute
ende. **A M E N.**

Give the glory to God
alone.



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